

The Improvement Era

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MARCH, 1939

VOLUME 42 NUMBER 3

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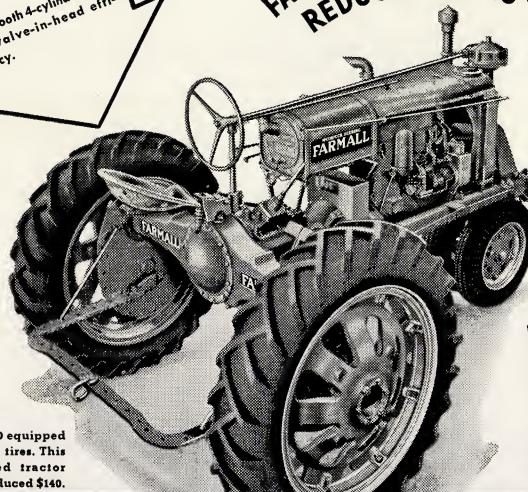
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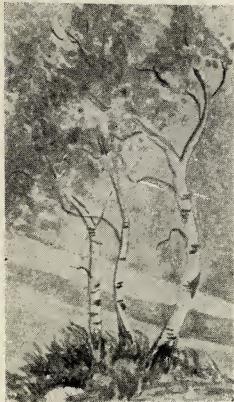
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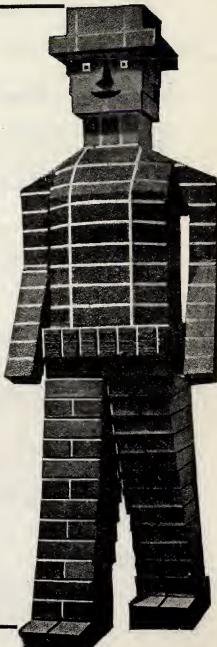
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The Improvement Era

"The Glory of God is Intelligence"

MARCH, 1939
VOLUME 42

NUMBER 3

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUM,
MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT
OF EDUCATION, MUSIC COMMITTEE, WARD
TEACHERS, AND OTHER AGENCIES OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

THE winds of March are nature's reminder of many things: spring cleaning, winter's departure, fickle weather, and things unpredictable in general. This seasonal study by Jeano Orlando reminds us of the New Testament phrase—"The wind bloweth where it listeth," which is the title the cover bears.

Do You Know—

What the responsibilities are of those who teach our children?Page 135

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EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah

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A MAGAZINE FOR EVERY MEMBER OF THE FAMILY

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

ON THE sea floor at Tongareva, in the South Seas, crawls a spiny sea star, two inches in diameter, with sixteen arms that radiate in all directions, searching out mollusks and crabs. When the star is stepped on, the spines break off in the foot and exude poison. When stung, the natives quickly turn the star over on its back with a stick and place the wound against the sea star's mouth. The spines and poison are sucked out and the wound soon heals.

→ A GROUP of outstanding American psychologists recently issued a statement that no conclusive evidence has been found for racial or national differences in either intelligence or personality, and further that there is no indication that the members of any group are rendered incapable by their biological heredity of completely acquiring the culture of the community in which they live.

→ A METHOD has been developed for softening the curd of milk by using sound of a frequency 360 vibrations per second, or just above F above middle C. This method, by passing the milk between two disks vibrated electromagnetically, increases the digestibility without affecting the ordinary constituents of the milk.

→ VITAMIN E, which was recently identified chemically, has also been made synthetically. The use of synthetic vitamin enabled sterile female white rats to have normal babies as though they had never been deprived of natural vitamin E. This vitamin seems to be a factor in allowing some women to bear children who otherwise cannot become mothers. Clinical use of wheat germ oil has prevented habitual abortion in many cases.

→ IT is only in the last few centuries that we have required certain contracts to be in writing to prevent fraud, but Babylonian law in 2,000 B. C. required every business deal put in writing, signed and witnessed.

(Concluded on page 132)

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"*A bargain?*" Her eyes got bright and snappy, so I saw I had the right approach.

"Now this Golden Shell Oil of ours is only twenty-five cents a quart—"

"Two quarts for 49¢?" she cuts in.

This slowed me up, but I gulped a couple of times and said, "No, two quarts for 50¢—and you can't buy a finer oil at any price! It's *made* for stop-and-go driving. You see, when you stop a while, your oil drains down into the crankcase. Then you come back and step on the starter."

"*Shouldn't I?*" she asks.

"Yeah," I says, gulping once or twice more. "Oh, sure—but if your oil is *sluggish*, a lot of wear happens before the oil starts *flowing*. But Golden Shell begins flowing *instantly*. It gets going like a scared rabbit!"

"Oh, I do *adore bunnies!*" says Miss Pettibone, claspin' her hands.

* * *

No, I didn't *faint*. But how'm I ever gonna get the facts o' life over to my lady customers?

Sincerely,

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EXPLORING THE UNIVERSE

(Concluded from page 131)

THROUGH chemical treating of hay in the silo, farmers are saving losses that had been running from 20 to 100 per cent. Grasses and legumes can be chopped up and treated chemically by phosphoric acid, molasses, or a mixture of hydrochloric and sulphuric acids, for preserving, then pumped into silos, with only one-tenth the space necessary for untreated hay. The dread of fire is eliminated and hay can be made when it rains.

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LACHISH, important city and fortress in Old Testament history, has been excavated in work carried on since 1932 at the site now called Tel-ed-Duweir in Palestine. The *Biblical Archaeologist* says that Israel took Lachish "not far from the year 1230 B. C." Eighteen letters written in Hebrew of the time of Jeremiah have been uncovered which reflect the disturbed and exciting times just before the final destruction of Lachish at the end of Zedekiah's reign.

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many other types of seeds such treatment greatly favors germination. The germinating power of some seeds has been greatly increased by alternately cooling and warming them, and certain grains which otherwise could not germinate for years, have germinated very soon when exposed to frost. Premature development in many plant bulbs and tubers can be brought about by changes in temperatures, or short exposures to extreme temperatures.

THE North and South poles get about 65 hours more sunlight a year than the equator, according to illumination engineers. This is due to the greater refraction or bending of the sun's rays by the atmosphere at the poles, so that the sun appears to shine after it has set. Also, it has been found in New York City that the south side of a building receives four and a half times the sunlight that the north side receives during the year.

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"Youth Program of the Mormon Church"

QUOTING FROM "RURAL AMERICA"

DR. FRANKLIN S. HARRIS has sent us a transcript of an article which appeared under this title in the January, 1939, issue of *Rural America*, official publication of the American Country Life Association, an organization of thirty years' existence, of which Dr. Harris is a charter member. We quote from the article:

The program for older youth in the Mormon Church is an integrated part or connecting link in the whole social and educational chain for complete development of the individual in relation to his locality and the larger community. Special emphasis is given in the comprehensive church program to educational, civic, and social activities for people of all ages.

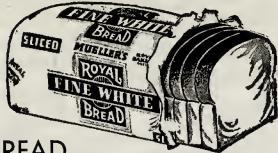
For example, boys at 12 years are directed into the regular Scout program until the age of 16 and this calls for emphasis on the training of leaders during the next age period. At 17 they go into the men's unit of the Mutual Improvement Association, with adequate outlets for creative expression until the age of 21 when they pass into the senior group. . . .

Girls pass at 11 years from the primary department to the Bee Hives and remain there until 14 when they may . . . go directly to the women's unit of M. I. A. Age delineations are not always drawn absolutely, for the idea back of the program is group education, sociability, and personal development.

Content of Program. The continuing program which is perpetuated consists primarily of activities. . . . The program provides opportunities and training for and encourages expression through dancing, music, drama, athletics, story telling, hobby shows, and public speaking, including informal discussion. . . . Recreational activities are stimulated and vitalized by district and interdistrict tournaments. Likewise discussion emphasis and citizenship training are realized through ward, stake, district, and finally interdistrict contests, all of which contribute to friendly, wholesome relations.

Back of all this program is the emphasis of enlivened teaching. Everything is carried on a voluntary basis. Leaders are not paid for their services, but all contribute freely if and as they have something to offer. And "they take the matter seriously." Meeting together by wards and stakes, they discuss the extent to which local programs have gone or not gone across, analyze what's wrong, if anything, and go back to get things in line. Leaders of district boards representing stakes and wards meet at Salt Lake City annually for instruction and training.

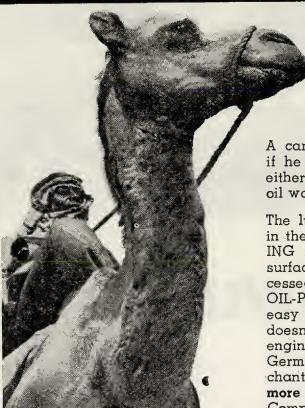
Locally, a committee composed of six, three men and three women . . . supervises the program. . . . they are aided and encouraged through having access to a published guide as well as by correspondence from the state or district, or even the head office. But many of the ideas for new program helps are originated by them, sent to the main office and in turn distributed more widely for practical uses.



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Complemental

“THIS,” he said, “is the farm we want,
It lies just right, and the sandy loam
Will pay for itself with a crop or two,
And leave us enough to buy a home.”

HER eyes were fixed on the distant hills
Where a tranquil early springtime haze
Caressed alike the woods and plain,
And her face reflected the old amaze.

“THE orchard will thrive on this rocky ledge,”
She heard him go on as one in a dream.
“The pasture will be on that sheltered slope,
Leading down to the edge of the stream.”

BENEATH white clouds in a sapphire sky
Were waving rows of poplar trees,
And her ear, attuned to celestial strains,
Heard harp-like melodies on the breeze.

THERE’S utmost wisdom in Nature’s design,
Though far afield she must often roam.
When the man who can merely build a house
Weds a woman who makes it a home.

By LARESSA
COX McBURNEY

The EDITOR'S PAGE

To Those Who Teach Our Children

HERE is no labor in which any of us can be engaged that is more acceptable in the sight of our Heavenly Father than laboring for the children in the Church of Jesus Christ. There is no question but that impressions made upon the minds of little innocent children and young boys and girls have a more lasting effect upon their future lives than impressions made at any other time. It is like writing, figuratively speaking, upon a white piece of paper with nothing on it to obscure or confuse what you may write.

There are many who have made a wonderful record in the battle of life even after they have done things in their youth that were not pleasing in the sight of our Heavenly Father or for their own good; but it is far better if it is possible for us to start the children out in the battle of life with nothing recorded on the pages of their years, except good deeds and faith-promoting thoughts. There is a saying that "As the twig is bent the tree is inclined." You who teach our children are engaged in the labor of bending the twig.

We find recorded in the Doctrine and Covenants that if we as parents do not teach our children faith in the Lord Jesus Christ—teach them to pray and to walk uprightly before the Lord—before they are eight years of age, the sin shall be upon the heads of the parents. The teachers of our children are assisting parents in shaping the lives of their children. Great is their responsibility, also, and their accountability, for all that they teach.

It is of very great importance from the time children come to us in the Sunday Schools, in the Primary Association, in the Mutual Improvement Associations and in the Church seminaries that impressions for good shall be made upon their minds. The feeling of gratitude and thanksgiving that I have in my heart to the teachers that I had as a child in the Thirteenth Ward Sunday School will last, I am sure, through time and all eternity.

There is no dividend that any human being can draw from bonds or stocks, or anything in the wealth of the world, that compares with the knowledge in one's heart that he or she has been an instrument in the hands of God of shaping some life for good; and I can promise the righteous teachers of our youth that as the years come and go they will gather dividends of thanks and gratitude from the children whose lives they have been the instruments in the hands of God of shaping for good.

I know that many times I have poured out the gratitude of my heart to Hamilton G. Park, who was the teacher of my Sunday School class in my boyhood and young manhood days. I shall never get over thanking this man for the wonderful impression for good that he made upon me and for the remarkable testimonies he bore in our classes, telling his experiences as a missionary, and the blessings and power of God that attended him while proclaiming the Gospel on two missions to his native country, Scotland.

I look forward with the keenest pleasure to meeting in the hereafter Hamilton G. Park, George Goddard, Bishop Nelson Empey, Bishop Edwin D. Woolley,

By PRESIDENT HEBER J. GRANT

Bishop Millen Atwood, and others who made an impression for good upon my mind and heart as a boy. I could mention scores of others to whom I am indebted. I shall be grateful throughout all the ages of eternity to those men for the impression that they made upon me.

We may think that the impressions we make may not be lasting, but I can assure you they are. I am sure that a testimony borne by a teacher to little children, under the inspiration of the living God, is a difficult thing for them to forget.

I shall be grateful always to Eliza R. Snow, second only to my mother, for the many wonderful things that she told me as a little boy when I used to run errands, or come up to the Lion House to deliver a message to "Aunt Eliza," as I always called her from my earliest recollection. She was sure to ask me to sit down a few minutes and then she would talk to me. She told me scores and scores of faith-promoting incidents in her life in Nauvoo when she was there as a girl with my mother, and incidents in the life of the Prophet Joseph Smith, that have been of value to me. She inspired me with a determination to live a life that would be worthy of my mother and my father.

I remember vividly also the wonderful teachings to me of the late Erastus Snow. Although he lived three hundred and fifty miles from Salt Lake City, seldom if ever did he come to a conference in April or October, or come here on some special mission, that he did not visit my mother's home and inquire how we were getting along, inquire of me whether I was attending to my duties, what I was doing, and the kind of company I was keeping. I shall never, while I live, and when I go beyond the grave, get over being grateful for the wonderful testimonies and the wonderful fatherly advice of that man to me.

Each and every one of our teachers has the opportunity and the power under the inspiration of the Spirit of God, to make an impression upon the hearts and souls of little innocent children and young boys and girls who are starting out in the battle of life. I pray with all the fervor of my soul that God will help you in your labors; and I can promise you that He will help you. The important thing for you is to have a love of your work and to do your work under the inspiration of the Spirit of the living God. That is the whole difference between the Church of Jesus Christ and the people of the world. They have the letter of the Gospel; they are teaching the Bible just as diligently and many of them believe in it as strongly and try to live up to its precepts just as well as we do; but the Spirit of the living God they do not have. Why? Because they haven't the power of the Priesthood, and because they have not accepted the Gospel as we have.

May God bless every teacher; that he may grow in the light and knowledge of the Gospel and in the power and spirit of it, and have the capacity and ability to communicate it to those whom he teaches.

EVIDENCES AND RECONCILIATIONS . . .

ix.

What is the Origin of Life on Earth?

THIS question has occupied the best minds since the beginning of human history. The answer has not yet been found in the halls of science.

From the earliest time, many men of sound thought have believed in the spontaneous generation of life. Aristotle (384-322 B. C.), for example, taught that decaying matter, under the influence of moisture and the sun's heat, will produce living things. He even went so far as to teach that the higher forms of life were spontaneously generated. St. Augustine (354-430 A. D.), made the doctrine one of the church. His reasoning was simple: As the Lord could make wine from water, so life could be made from the soil and water and air of earth. In his opinion, spontaneous generation was but a manifestation of the will of God. Even such minds as that of Newton (1643-1727) could see no inconsistency in the doctrine. Up to the middle of the last century, the doctrine was very generally accepted.

However, as the more exact methods of science were developed, doubt was cast upon the theory. For example, van Helmont, great scientist as he was, had explained that dirty linen, mixed with grain, would, in 21 days, produce mice. Subjected to scientific scrutiny, the folly of this formula was revealed.

Finally came Louis Pasteur, who in the middle of the last century by a series of brilliant experiments laid low the doctrine of spontaneous generation. It was, however, only after a terrific battle with his contemporaries that he set up the law that only life can beget life. For a number of decades now, the world has rested secure in the correctness of his conclusion.

Recently, however, it has been suggested that while, under the conditions now prevailing on earth, spontaneous generation of life is impossible, there may have been times, under different conditions, when living organisms might have been produced from lifeless matter. The reasoning is somewhat as follows: As the molten earth cooled, conditions were such as to form large quantities of the substance cyanogen, composed of carbon and nitrogen, essential constituents of living tissue. As the new-born atmosphere gradually changed to its present conditions, complex chemical compounds were formed from the cyanogen, which, as the earth cooled, increased in complexity, approached the nature of living tissue, and at last acquired the properties that characterize life. From these simple

units of life, the theory holds, have developed the forms of life now known to man. It is added that life can not be so formed today, for conditions are so different. It requires an abnormal faith in science to accept this theory. (See Oparin, *The Origin of Life*, 1938.)

The question has been raised with respect to the viruses, which are so small as to pass through filters: Do they perpetuate life? Existing evidence favors the belief that they also obey the law that life begets life.

If life was not spontaneously generated on earth, if life is necessary to beget life, the first life on earth must have come from some point outside of the earth. So reasoned many men of unimpeachable standing in the world of sound thinking. That raised two questions at once: Does life exist beyond the earth? And if life exists beyond the earth, how can it reach the earth?

Men of the highest standing have believed that the earth is not the only home of living beings—such men as von Liebig, von Helmholtz, and Lord Kelvin.

The existence of life in space is exceedingly difficult to prove by the methods of science for us who live on earth. An attempt was made by the famous bacteriologist, Charles B. Lippman, to discover whether meteorites, which fall from the sky, contain living organisms. Every precaution against error was taken. The best-known technique was followed. Lippman came to the conclusion after this careful work that live bacteria and their spores were found in the interior of the rocky meteorites studied by him. Many objections were offered against these findings. The bacteria he found were identical with some known on earth; the heat generated by the falling body would kill the germs—and so on. The controversy still goes on.

Other workers, assuming that life does exist beyond the earth, undertook to study the possible means by which living germs could be carried through space to the earth. The scientist, Richter, called attention to the fact that it has been shown that germs of life may remain dormant for long periods of time, may exist without food or water, yet may be revived, as soon as the conditions necessary for active life are available. The eminent physicist, von Helmholtz, followed this up with the proposition that meteorites in their descent through the air are heated only on the surface. Carbon, easily combustible, is found unchanged inside of meteorites—hence life germs could survive any heat that might be generated.

In the progress of science it had been found that light, passing through space, exerts a pressure on the objects it encounters. This principle was seized

upon to explain how life might have been brought from other heavenly bodies to the earth. The world-famous physicist, Arrhenius, suggested that microscopic germs of life might be carried by atmospheric currents and electrical disturbances into space and, under the pressure of light, be carried within reach of other bodies in space. Arrhenius even subjected the hypothesis to mathematical treatment, and showed that such particles, leaving the earth, would pass beyond the limits of our planetary system in fourteen months, and in 9000 years would reach the nearest star, *Alpha Centauri*. He also showed that the heat attendant upon such a journey would not exceed 100°, and that only for a short time. (See Arrhenius, *Worlds in the Making*, 1908.) A barrage of objections was pointed upon this hypothesis. The chief weakness, it was claimed, was that the ultra-violet light and cosmic rays of space, not softened by the atmosphere, would destroy, quickly, any life germs floating in space. There the matter stands today.

Now, from the very beginning of thinking on the subject of the origin of life on earth, a group of powerful thinkers have insisted that life is one of the eternal realities of the universe, uncreated, eternal, as eternal as any other of the ultimate elements of the universe. One school of Greek thought held that the universe, the solar system, and the earth itself were living organisms.

The doctrine of the eternity of life implies that "things" become alive when the life force enters them. Thus came the doctrine of vitalism, or vital force, which has met such fierce opposition from the school of materialism. Under this doctrine all living things are dual in their composition; they are of matter and of life. Those who so believe declare that either life is spontaneously generated, or it is of eternal existence. The majority of them also are believers in God, and inclined to hold that things are made alive by His power, through means not understood by man, or perhaps beyond his understanding.

The corollary of the doctrine that life is eternal is the doctrine of pre-existence. The essential part of any living being is its life. If life is eternal then the living thing is eternal also. Driven by such logic, schools of thought, from the Greeks to our own day, have harbored more or less completely the doctrine of pre-existence.

As far as the data of science or the speculations of philosophers go, no light is shed upon the origin of life on earth.

The teachings of the Prophet Joseph Smith leave the conviction that life is eternal, or at least that it had a pre-existent life, not of spontaneous origin on earth. For example:

... These are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth;

And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually before they were naturally upon the face of the earth. . . . And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;

... All things were before created; but spiritually were

they created and made according to my word. (*Pearl of Great Price*, Moses 3:4, 5, 7; see also *Abraham* 5:2-5.)

One may read into these sayings that individuality itself is eternal. With respect to man, that is a well-settled doctrine. "Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be." (*Doctrine and Covenants* 93:29.) This doctrine is confirmed in the Book of Abraham:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever. (*Abraham* 3:22-26.)

From the organization of the Church to the present day, the pre-existence of man has been taught as a necessary element in the plan of salvation.

Whether the references in sacred writ concerning the pre-existence of all life, plant and animal, justify the belief that individuality is preserved even in the lower orders of creation, must remain, until further light is obtained, a matter of personal opinion. The wording of the above quotations from the Book of Moses seem to imply the pre-existence of individual life everywhere. Certainly, the earth on which we live is an imperishable, living organism:

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—

Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it. (*Doctrine and Covenants* 88:25, 26.)

That man, as perhaps all creation, is a dual being, is an equally certain doctrine. Man is composed of the eternal spirit residing in a mortal body. The Gospel centers upon the conversion of a perishable into an imperishable body to be possessed by the everlasting spirit. "The spirit and the body are the soul of man." (*Doctrine and Covenants* 88:15.)

Science stands at present helpless before the mystery of the origin of life on earth. It offers guesses which have no precedence over theological inferences. Through revelation we know that life existed before the earth was, and that "man was in the beginning with God." Life was placed upon earth by God, through His power. That doctrine satisfies the inmost need of man. In time, that doctrine will be confirmed by the accumulation of human knowledge. The method by which life was brought upon earth is not known by anyone.

—J. A. W.

The VITAMINS

By DR. JOSEPH R. MORRELL

Chairman, Utah State Board of Health

THREE is at present a widespread and rapidly growing interest in dietetics, stimulated by much publicity. School curricula contain courses that establish a foundation for practical knowledge of foods and nutrition. Magazine and newspaper articles appear daily discussing all phases of the problem. The radio repeatedly emphasizes the virtues of various systems of diet and various forms of food. Advertisements picture beautiful figures that were made so by eating as directed. The government and scientific organizations are publishing pamphlets and bulletins with advice based on research and careful study.

There is much confusion in the mind of the untrained person who listens and reads, and who wants to know the truth for himself and his family. It makes him wonder how he ever survived on the old system of feeding, because he was deprived of so many of the essential elements of the modern diet. In spite of all this publicity, nutritional disturbances are still present in great abundance; we are running after fads in diet and are being exploited as never before. On the whole, however, we are probably advancing in our practical appreciation of dietetic knowledge, but it is often against odds, and with accumulated sad experience.

Research has been carried on in many phases of nutrition, and sound information has been made available to everyone who seeks it. The high pressure methods employed by the unscrupulous, however, often reach farther and travel faster than the plain facts of science, and experience shows that we move forward slowly in the practical application of scientific knowledge.

The study of the vitamins has been a most fascinating one. They are so spectacular in their ability to work wonders in nutrition that the story of their development reads like an interesting romance. For that reason they have been advertised attractively and sold in enormous quantities under the misapprehension that they are the answer to the cry for perpetual health and restored youth.

THE WORD HAS BECOME IMPORTANT IN OUR HEALTH PARENCE. HERE IS A SUMMARY OF WHAT IS KNOWN ABOUT THEM—AND THEIR USE AND MISUSE.

Ordinarily vitamins can be supplied adequately in a balanced diet of natural foods, and there need be no deficiency. Some care and study must be given to the selection of foods, however, as indifference will soon be followed by evidences of trouble. At times it becomes necessary to supplement the diet with some form of concentrated vitamin for a special reason and here again care should be used. Vitamins should not be taken indiscriminately because they can be procured so easily, but, after a careful examination, should be taken in the form best suited to the need, and only on the advice of a physician who recognizes the need. If used without such careful consideration, much harm may be done, and certainly much unnecessary expense may be incurred.

Vitamins are chemical substances present in the bodies of all animals and in growing plants, and are necessary for the proper utilization of the food and minerals consumed by them. Vitamins are not food in themselves, but they are catalytic agents, essential to the normal functioning of all body tissues. Without them, growth is retarded, the various physiological processes are disturbed, and deficiency conditions of more or less seriousness develop.

The vitamins are necessary in only small amounts, because their activity is prodigious. They are, like the internal secretions of the glands of the body, governors that control our physical and mental development and activity. It is readily understood, therefore, how important these active agents are in our lives and how necessary it is to know something about them. As they go into our bodies with the food we eat, it is important to know in which foods they may be found most abundantly and how they may best be utilized.

Long before any of the vitamins were known as chemical entities, some diseases were known to be due to the lack of certain foods. Scurvy

for centuries was known to follow lack of fresh fruits and vegetables in the diet. Beriberi killed thousands every year among rice-eating people who lived on the white or polished rice instead of the whole rice. Rickets was attributed to a lack of fat. Nothing was known of vitamins, but much was published regarding these deficiency conditions, until in 1912 Funk correlated all the available literature and advanced the "Vitamine Theory." He concluded that these substances were amines and that they were vital to life, and hence the name he gave them. Later it was shown that they were not amines and the name was shortened to vitamin.

From this time on, rapid progress was made in the research on vitamins, but the whole subject became much confused and reports from different observers often seemed contradictory. An enormous literature accumulated which only recently has been clarified. A series of articles has just been published by the recognized leaders in this field of research, giving the present status of the entire problem. This was deemed necessary because of the wide publicity being given the subject in popular magazine articles and in all forms of advertising.

IT is now possible to make definite statements regarding the value and the limitations of vitamins, and it is not necessary to be led astray by false claims made for them. Vitamins are not cure-alls. They have a definite place in promoting and maintaining health, but they cannot do the impossible things often attributed to them. The vitamin problem is still far from solved, and what is thought to be true today may be supplanted by more exact knowledge tomorrow.

McCullum in 1915 separated the then known vitamins into the fat soluble and the water soluble and called them A and B. Later it was shown that each of his apparently single vitamins contained many fac-

tors with different functions, and they became known as A and B complexes. Only recently many of these factors have been isolated and their chemical structures determined. Some of them have been prepared synthetically and have the same properties as the vitamins found naturally in food. The nomenclature of vitamins is still very much confused, some still referring to them by the letters A, B, C, and D, and others giving them various names more or less suggestive of their origin. Soon, perhaps, a uniform nomenclature will be established which will greatly simplify the whole subject.

It is now known that in addition to the typical deficiency diseases that have long been associated with vitamins, there are many conditions caused by partial deficiency. The diets of civilized peoples contain many highly refined and attractive, manufactured foods which have become almost staple, replacing many of the natural foods which contain the essential vitamins. We are paying the penalty for these innovations by suffering many forms of disturbed digestion, heart and circulatory weakness, and disturbances of almost all of the specialized functions of the body.

Vitamins are found naturally in growing plants and in the organs and secretions of animals which utilize those plants as food. We get them, therefore, by eating fresh vegetables and fruits, milk and eggs, and the flesh and fats of various animals. Some of them are found in abundance in fish which live largely on marine plants, the vitamin being stored in the fish liver. Extracts and concentrates of fish livers have come to be the most fertile sources of some of the vitamins. The vitamins in plants are found largely in connection with chlorophyl, and consequently the green vegetables are useful sources of most of them. Cooking and canning of vegetables and fruits, if properly done, destroys the vitamins only in part, and canners now pay particular attention to preserving the vitamin content of their products. Freezing does not injure them, but after thawing the food must be quickly consumed.

In grains the germ and the husk contain most of the vitamin, and in preparation for use these parts of the grain are often discarded, leaving a refined product that is poor in vitamin value. The whole grain flour and cereal are therefore preferable to the refined products. Foods such



DR. JOSEPH R. MORRELL

DR. JOSEPH R. MORRELL, Chairman of the Utah State Board of Health, was trained at Rush Medical College and in Vienna. He is a practicing physician of Ogden, Utah, where he is also an active member of the Church. He has long been identified with forward-looking movements in the field of medicine and health. Out of his experiences as Chairman of the First District World War Medical Advisory Board, as a frequent medical examiner of departing Mormon missionaries, and out of his official participation at national medical conventions, and in other civic, social, and professional movements, has come a spirit of inquiry into popular conceptions and misconceptions in medicine and health. Dr. Morrell has here clarified and summarized a subject on which there is much confusion.

as potatoes contain their vitamins in or just under the skin which is often thrown away as useless. Foods cooked in water give up the soluble vitamins to the water, which is often poured off as worthless after cooking. The addition of soda in cooking usually destroys all the vitamin of the food. Cooking under pressure also destroys vitamins. In these methods of preparing our food we are, therefore, constantly depriving ourselves of the most essential elements contained in it.

Adults require less vitamins than children, but they should have it often and in sufficient amount, as little is stored up as a reserve in the body. A deficiency will soon develop if vitamin-containing foods are not eaten regularly. At certain ages, and under special conditions, there are increased demands for vitamins. Infants, especially prematures, require an abundance as do growing children up to and including adolescence. Pregnancy and lactation increase the demand for both the moth-

er and the child. Chronic and wasting diseases and convalescence from acute disease usually require increased vitamins. Persons who work out of the sunlight such as miners, night workers, and often workers in large, poorly-lighted factories require more than other people.

Diets cannot be considered from the standpoint of vitamins alone, however. The body requires a certain amount of calories for the production of heat and energy, and fats, carbohydrates, and proteins must be properly proportioned. Elimination requires adequate attention to fluids and roughage. All of these requirements can be readily met in a balanced diet of natural foods and the vitamin content provided at the same time. Care and study are required to understand the important problems involved in the selection and preparation of these foods, as they must be made to appeal to the sight and taste if they are to be enjoyed. Good wholesome food can be made worthless and often repulsive by indifferent preparation and cooking. The intelligent, interested cook who has the priceless attribute of common sense is worth more to the family health than the well-stocked medicine chest or perhaps the family doctor. Fortunately, all the foods required to satisfy the demands are readily available and most of them are inexpensive. They are more valuable in their natural form than as artificial or manufactured products, and with some thought given to preparation all the requirements of health and pleasurable eating may be met.

VITAMIN A

VITAMIN A has the important function of keeping up the normal physiology of the mucous membranes of the body. The secretions of these membranes must be maintained or disturbances and infections develop. This vitamin has been erroneously called the anti-infection vitamin. It has no direct function in combating infection except as it keeps the membranes up to a state of normal resistance. If the membranes become dry, keratinization occurs, and this is shown in a peculiar redness of the eyes called Xerophthalmia which may result in blindness. Secondary infections commonly leading to pneumonia develop. The teeth, especially of children, are damaged by the attack on (Continued on page 186)

From "CHICKEN COOPS" to "POULTRY CO-OPS" in Utah

A STRIKING STORY OF COOPERATIVE MARKETING ACTIVITIES, WHICH, STARTING IN UTAH, REACHED OUT TO AFFECT THE PRINCIPAL MARKETS OF THE NATION.

By DAVID W. EVANS

PRIOR to 1923, poultry-raising in Utah was largely a haphazard business, with a chicken coop or two on nearly every farm and on many city and suburban lots besides. There was no organized body to promote either quality for the consumer, or sales and profits for poultrymen. Then something happened which brought order out of chaos, and profits out of losses. That something was cooperation—the passing of the individual chicken coop in favor of the poultry "co-op." Let us look briefly into the causes of this movement and the way it all happened:

Agriculture was in a deep depression in 1923. Many remedies for its rehabilitation had been proposed. But it was noticeable that in all conferences and councils the drift of opinion was ultimately toward some sort of cooperative procedure.

In agricultural circles comparatively little was known at that time about "cooperation," except what could be drawn from the experience of foreign countries and from the history of the citrus fruit growers in California, and the milk producers of Minnesota and Wisconsin.

The American Farm Bureau had conducted a program of publicity

which included a series of meetings in a number of states, among them the state of Utah. The principles of cooperation as enunciated by speakers and through the columns of papers and magazines had a familiar sound in intermountain communities, particularly among the older people, and it was noted that more ready adherence was given to the movement here than elsewhere in the country. It had already been recognized by students of the poultry industry that a better product both in eggs and in fowl meats was to be found in the high altitudes and that the inland west offered many advantages for successful poultry production.

Even before this important economic movement, which culminated in the setting up of important cooperative marketing associations, there were personal forces at work which were to have an important bearing on the birth and development of the cooperative marketing of poultry in Utah and the surrounding area. The story of the winning of the nation's markets for intermountain poultry products cannot fairly be told without giving great credit to a small group of Utah men, most of them Mormons, who were then living and working in Sanpete County.

THIS is the third article on cooperative enterprise to appear in the pages of the *Improvement Era* in comparatively recent issues. Two previous articles have dealt with the Wyoming Star Valley Swiss cheese industry and the Growers' Market of Salt Lake City. The author of this article, David W. Evans, has been widely schooled and experienced in advertising, promotion, and public relations work, as well as in Church activity, in which latter field he has seen service as a missionary, Sunday School and M. I. A. worker, a bishop's counselor, high councilman and stake supervisor of Aaronic Priesthood. He has done promotional, policy-determining, and public relations work for many major western industries, and has been close to the later development of the poultry cooperative movement as advertising counselor of the parent association, and of America's largest turkey cooperative, the Northwestern Turkey Growers' Association, in which capacity also he coined the trade name, "Norbest," which has become the largest selling brand of turkeys in America. Cooperation, always a fundamental Mormon principle, is finding some notable uses in "cooperatives." Here is the story of a notably successful one.



DAVID W. EVANS

Perhaps the man who deserves first mention in this modern epic of western agriculture, is an immigrant

THE UTAH POULTRY PRODUCERS' ASSOCIATION
SALT LAKE CITY PLANT AND CENTRAL OFFICES.



to America from Ukraine, Russia, who, after making several unsuccessful social-economic experiments in behalf of his own race in the East, came into this region as the youthful leader of a group of Jewish people who were brought here through the influence of Governor Simon Bamberger.

This racial group, seeking farm homes where they could work co-operatively for the common good, settled on a selected tract of land in Sevier County, Utah, in the hope that they would have a better chance on the land than in the crowded centers in the East. The failure of the project seemed forecast from the outset, however, and the colony gradually dwindled. But Benjamin Brown, (who died February 5, 1939) with whom the principle of cooperation was a fixed philosophy, was neither beaten nor discouraged by this setback. Endowed with uncommon courage and determination he industriously turned to reclaiming a rundown farm, and to the recouping of some of his lost capital. As succeeding events showed, cooperation, under Benjamin Brown, was to prove highly successful in the intermountain area, but in an entirely different way than he had first hoped.

To go on with Brown's story: In 1917, still smarting under the sting

AN EARLY PICTURE OF THE OFFICERS AND DIRECTORS OF THE POULTRY PRODUCERS' ASSOCIATION

Left to right: (back row) Clyde C. Edmonds, Secretary-Treasurer; Harry Browne, President-General Manager; R. A. Puffer, Director; (front row) Harry H. Metzger, one of original cooperators; Albertus Willardson, one of the original cooperators and Vice President; George A. Browne, Sales Manager.



CLYDE C. EDMONDS,
SECRETARY AND GEN-
ERAL MANAGER OF
THE POULTRY
PRODUCERS' ASSOCIA-
TION, AND A MEMBER
OF THE GENERAL
CHURCH WELFARE
COMMITTEE.



HERBERT R. BEYERS,
GENRAL MANAGER
OF THE NORTHWEST-
ERN TURKEY GROW-
ERS' ASSOCIATION.

of temporary defeat, he acquired possession of a 160-acre tract in central Utah, and developed out of this barren, forbidding stretch of land, one of the fine farms of the West. Not content with this achievement, he soon sold the improved farm and acquired another tract of 120 acres.

From this, in a single year, he grubbed the sagebrush, plowed, planted and harvested a bumper crop, and made of the farm the model of the district. Included in this new agricultural enterprise, was poultry raising.

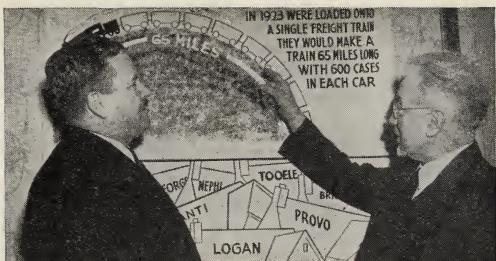
But Brown was not satisfied to



MR. CLYDE C. EDMONDS EXPLAINS ADVANCE-
MENT IN EGG CANDLING TO MR. EARL J. GLADE,
KSL, (LEFT) AND MR. FRED W. MERRILL
(CENTER), OF AGRICULTURAL TRADE RELA-
TIONS, INC.

market his poultry in the customary way—namely, to carry them to the nearest store in small quantities and trade them for merchandise at a price fixed by the merchant—and he suggested to some of his neighbors that they join with him in pooling their produce to make up a carload for shipment to a distant market. Out of these rich experiences grew the idea, in Brown's mind, that an important and far-reaching cooperative movement for the producing and selling of quality eggs and poultry products could be built in the abundant sunshine of his adopted state.

Accordingly, Brown went to his local banker, Clyde C. Edmonds, who recognized in him integrity, ability, and perseverance to a high degree, and together they interested



DR. JOHN A. WIDTSE (RIGHT) VIEWING A MARKET CHART AT THE UTAH POULTRY PRODUCERS' ASSOCIATION 16TH ANNUAL CONVENTION, SALT LAKE CITY, FEBRUARY 19, 1939. H. M. BLACKHURST, ASSISTANT GENERAL MANAGER OF THE ASSOCIATION, IS AT THE LEFT.

a practical and successful farmer of the region, Albertus Willardson. These three organized and incorporated the Central Utah Poultry Exchange. This was in August, 1922.

The advantages of this method of marketing spread rapidly and it fitted in well with the prevailing sentiment of working together. At that time the Utah State Farm Bureau had adopted some similar policies favoring cooperative marketing, and word came to the Bureau through its secretary, James M. Kirkham, of the interesting experiences of this cooperative association. At once the Bureau, through its council, invited the youthful Benjamin Brown, together with some of his associates, to Salt Lake City, and proposed to them that a cooperative association state-wide in character be initiated, and the Central Utah Poultry Exchange became the Utah Poultry Producers, Inc., with Benjamin Brown, Clyde C. Edmonds, Albertus Willardson, George A. Brown, and Harry H. Metzger as incorporators. At the outset, this company boasted 270 members, who were largely located in Sanpete, Sevier, and Juab counties. This group constituted approximately half of the commercial poultry producers of Utah at that time. By the end of the first year, through the stimulating influence of the newly-organized association, production of Utah eggs had greatly increased and the number shipped by the association had more than doubled, and, subsequently, the membership increased to more than 8,000!

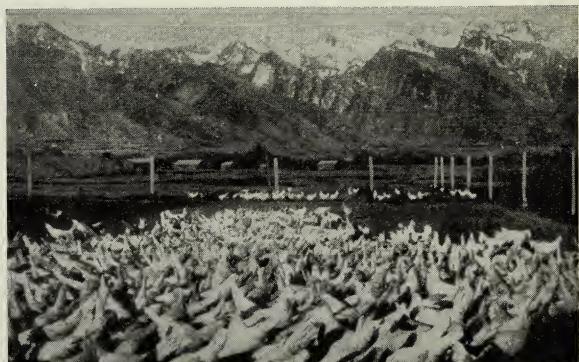
The principal provision of the articles of incorporation of the new association was that the producers were bound to deliver all of their eggs to the association for sale for

a fixed period of time, namely, five years, reserving only enough for family use.

ON MARCH 5, 1923, when the first plants of the new association were opened simultaneously in Salt Lake City, Ogden, American Fork, and Provo, besides the general offices which were located in the McCormick Building in Salt Lake City, the total staff, consisting of the manager, a stenographer, a clerk, candeliers, laborers, truck drivers, salesmen, and others, totalled about twenty persons, not one of whom had had any experience in the handling or selling of eggs. Contrast this with the 450 present employees of the association, besides the 50,000 Utahns who now derive their livelihood from the poultry industry in all its phases! Truly a miracle has been performed before our very eyes!

Among the original employees who have since become officers of the association are: Clyde C. Edmonds, the association's first secre-

PART OF UTAH'S \$20,000,000 POULTRY WEALTH, SHOWING A FLOCK OWNED BY A MEMBER OF DRAPER EGG PRODUCERS' ASSOCIATION, INC.



tary and now secretary and general manager; Hyrum M. Blackhurst, present assistant general manager, who was in charge of the American Fork plant on the opening day in 1923; and Harry L. Strong, present treasurer, who was the association's first Salt Lake City plant manager in the same year. Another person who performed indispensable service in the work of organizing and incorporating this pure co-op as it was finally set up, was Frank Evans, prominent western attorney, who was serving at the time as legal counsel for the State Farm Bureau Federation, and who is now serving as president of the Eastern States Mission for the Mormon Church.

The principal obligations for the operations of the Association were assumed by five men, who constituted the board of directors. In fact, these five men provided the required 10 per cent of \$300,000 capital, for which the company issued 30,000 shares of its stock at par—\$1.00 per share. The remaining \$270,000 was assured and the notes of the persons receiving this stock were accepted in payment, together with a contract guaranteeing due care in the handling of the products, and this guarantee was backed by a \$75,000 surety bond.

The Association was organized under the Corporation Statute for Pecuniary Profit for the reason that there was then no cooperative marketing law in Utah. But the promoters of the enterprise at once set about to secure the necessary legislation to authorize the incorporating of a cooperative. This was accomplished within the ensuing year, and the articles were amended to bring

(Continued on page 182)

GENESIS and GEOLOGY

By DR. STERLING B. TALMAGE

*Head of the Department of Geology,
New Mexico School of Mines*

EDITOR'S NOTE

THIS letter, presented without persuading or dissuading comment, comes from Dr. Sterling B. Talmage (eldest son of the late Dr. James E. Talmage of the Council of the Twelve) and at present Head of the Department of Geology, New Mexico School of Mines. It may or may not express the views of any or all of the General Authorities of the Church, and its appearance here in no way establishes or disestablishes it as official opinion.

To the Editor:

I HAVE followed with some interest your articles on "Evidences and Reconciliations" appearing currently in *The Improvement Era*. I was particularly interested in the article "How old is the earth?" appearing in the December issue. Your conclusion seems a wise and tolerant one. It occurs to me, however, that we may be guided to the correct choice by the scripture itself; and this not by any resort to strained or figurative interpretations, but by a strictly literal interpretation of a neglected passage, which very definitely interprets some other passages that seem obscure.

I ran across this possibility more or less accidentally. I had purchased a new Bible dictionary and, in browsing through it rather casually, I stumbled on a discussion of the "dual record of creation." The commentator pointed out several apparent repetitions, notably that "God created man in his own image" (Gen. 1:27); that later, following the record of the creative sabbath, "there was not a man to till the ground" (Gen. 2:5); that in the next verse but one, "The Lord God formed man of the dust of the ground." There is also an apparent repetition of the creation of the plants (Gen. 1:11-12 and 2:9) and the animals (Gen. 1:24-25 and 2:19). The commentator ventured the opinion that the whole first chapter of Genesis and the first five verses of the second chapter pertained to the spiritual creation; and that the actual, physical, terrestrial creation was referred to later.

This idea opened up such interesting possibilities that I turned to the second chapter of Genesis, and read the 4th

and 5th verses with critical attention. I quote (inserting italics here and in later quotations for emphasis, and not according to the text):

4. These are the generations of the heavens and of the earth when they were created in the day [not days] that the Lord God made the earth and the heavens.

5. And every plant of the field before it was in the earth, and every herb of the field before it grew . . .

This certainly seems to give some foundation to the idea expressed by the commentator, at least so far as the botanical "dual creation" was concerned. But the continuance seemed fraught with rather astounding geological significance. Verse 5 continues:

for the Lord God had not caused it to rain upon the earth.

This brings us to the reference in the article cited to radioactive researches indicating an acceptance in some informed quarters for the earth's age approximating 2,000 million years. The statement of the fundamentals of the uranium-lead ratio method is admirably condensed, and fundamentally accurate. One sentence, however, calls for amplification: "The age of the oldest rocks approaches, by this method, 2,000 million years." This is quite true; but the fact remains that the determinations were made—and had to be made—on the next-to-the-oldest known rocks, which are of gran-

itic nature, and were formed by consolidation from a melt. These granites, however, border in places on still older rocks, which have been cut, baked, invaded and altered by the action of the heat and juices derived from the granite. And these oldest known rocks, highly altered it is true and showing the effects of their invasion by the granite, still show conclusive evidence of having been formed *through the agencies of rain and running water*. Such water-sorted sediments cannot be tested for their age by the uranium-lead ratio method. These sediments belong to the same general age-period as do the granites on which the measurements were made, but were obviously earlier in that period than the granites that altered them.

What, then, becomes of the long-disputed "conflict between geology and Genesis?" It simply ceases to exist. For, if all that precedes Gen. 2:5 belonged to the spiritual creation and occurred when "the Lord God had not caused it to rain upon the earth," and all that is known in the field of geology belongs to the time after the formation of rocks by rain and running water, there is no basis for a conflict. Genesis and geology, under this rendering, relate to different things, occurring at different times and in different places. There is neither agreement nor conflict, but simply difference.

This explanation seemed so startlingly simple and satisfying that I was afraid to accept it. I did not want to get caught in the uncertainties of any private interpretation. So I did as I have done on other occasions—turned from Genesis to the Pearl of Great Price, to see whether the wording of the Mosaic or Abrahamic parallel would indicate whether or not this explanation was tenable.

In the Book of Abraham, chapters 4 and 5 differ most notably from Genesis, chapters 1 and 2, in being cast in the future tense. In many places, there is a direct statement regarding what the Gods planned; the direct statements of accomplishment—"and it was so, even as they ordered" (Abr. 4:7, 9, 11), are almost parenthetical in structure, and later in the chapter even the statement of fulfilment takes the future tense: "And the Gods saw that they would be obeyed, and that their plan was good" (Abr. 4:21; compare verses 25 and 31). Abraham 5:5, paralleling Genesis 2:5 already quoted, shows some significant differences; it reads:

5. According to all that which they had
(Concluded on page 179)





DR. MARTHA HUGHES CANNON AND HER FOUR-MONTHS-OLD DAUGHTER, GWENDOLYN, AS THEY APPEARED IN 1899.

UTAH'S PIONEER WOMEN DOCTORS

By CLAIRE WILCOX NOALL

Martha Hughes Paul Cannon

"**M**Y CHILD, you might better take a seat in the third circle of the Salt Lake Theatre than to attempt this unheard-of thing!" Martha Hughes Paul's mother scraped her iron cookpot and put it in the dishpan. Her very gesture expressed her protest.

"Mother! What a comparison to the study of medicine!" Mattie laughed; but her eyes flashed with determination. "You are mistaken. No girl has ever been seen in that circle of the theatre."

"You have broken other conventions."

"I should be breaking no precedent in this case. Other women have studied medicine."

"Yes—Sister Romania! And Maggie Shipp! They are women, mothers of ripe years; it is fitting in their cases; but you—a young girl with life before you. You should be thinking of a husband and children of your own! How else can the Saints establish themselves in these valleys?"

"But can you not see? That is the very reason I want to go away. It's because we are pioneers that I must branch out and try to overcome some of the conditions which surround us."

"I don't understand. . . ."

"Mother, dear: You must understand. The pioneers themselves need help. Our women need help—in health, sanitation. . . ."

"There you go again. Sanitation! Health! . . . You talk of nothing else!"

"Perhaps I do, Mother. But suffering in another has always hurt me. Needless suffering and death don't belong among our people. Only yesterday another child was needlessly taken. 'I'm tired, Mother; I've done playing now,' she said, and the little girl was put to bed. Before morning she was dead. . . .

Diphtheria! Suddenly the determined look in Mattie's eyes softened to one of sheer compassion.

"It's an impossible achievement! The long years of study it would mean. . . . Child, put this temptation from you. . . ."

But Mattie simply hung her dish-towel to dry and vowed to herself more firmly than ever that she would be a doctor. She joined her brothers and sisters in the living room of the low adobe house in which they lived. Here sat Logan and Adam Paul, her half-brothers. There were half-sisters, too; her own sister; and children of the present family, also. Logan was an actor, Adam a detective. The entire group was laughing at the story of one of Adam's encounters with a desperado.

As Mattie came into the room her gay voice echoed theirs. She was proud of these elder brothers with whom she had come to live as a tiny child when her widowed mother married a widower. They gave her a wide outlook, as did the friends who came from far and near to drop in at this port of natural call, to visit in this home of varied kin.

But sorrow had also splayed its bitter stain on her young life—the pathos of death on the plains, the tragedy of *parting* in the "Valley." This was before she ever saw the Paul children. . . . Her own father, Peter Hughes, was desperately ill. With his family he was making the great trek across the plains when Mattie awoke one night in the covered wagon. "Peter! Such a note of anguish in her mother's voice the child had never heard. "Annie's gone! She's gone! . . . My baby! Such dry eyes of awful resignation Mattie would have seen had it not been so frighteningly dark!

"Elizabeth!" The sick father's voice was weak; a wasted hand patted his wife's shoulder.

Mattie huddled down into her covers and did not say a single word. But the pain in this four-year-old child's heart was as nothing in comparison to that which she felt the next morning when she saw her dry-eyed mother herself push the spade into the ground that was to receive the little body. There was no coffin; Elizabeth would have sacrificed her finest piece of furniture to make one, but the father was too ill. Besides, the wagon train must push on. The gladness of the arrival in the *Promised Land* was cut short when her father was "called home" three days later. After leaving England, he was very ill for a year in New York. At last, feeling that life was short for Peter Hughes, Erastus Snow arranged for the sick man and his family to be brought to Utah. The mother walked that he might ride, but Peter arrived none too soon.

Now Elizabeth wept. Life in a dugout without him was dreadfully lonely. "But," she said to her two small girls, "God has been good to us. Your dear father's last wish was gratified. He beheld the mountains and the valley of the Saints. Always I shall know that he knows where I abide." She looked toward the setting sun. A huge tumbleweed cartwheeled past her long calico skirts as she stood against the hill on the east bench. Taking her children, each by a hand, she walked down the earthen steps which led to her half-cave, half-sunlit dwelling.

IT WAS not surprising that Elizabeth welcomed James P. Paul's friendship some time later. Very different indeed were his fundamental qualities from those of Peter Hughes. But Elizabeth saw in him the goodness of an upright man, Scottish ways, carpenter's hands, his children and her own to be provided for, others to follow—those were her prospects. But she stepped gladly into the new life. She was even happy to help

build the house that would shelter the composite family, to do her part in establishing the home that would foster understanding in the hearts of contrasting natures.

And seldom had there been a day in the flashing-eyed Mattie's life when the forthright father had not encouraged her. Though it was her mother from whose intellectual strain her own great mental powers seemed to stem, it was James Paul, her step-father, who struck fire to tinder in encouraging Martha to dare, to do, to accomplish her untried experiments. Somehow, she roused his imagination. He sensed that this girl's life was illuminated in the days of her youth with the divine fire of purpose.

"Yes, Mattie! I think that is a good thing to do." And yes again he would say, although at times his confirmation seemed in the eyes of the gentle mother like adding scandal to a scandalous deed.

One day Brigham Young suddenly found himself contemptuous of those men in the community who were doing a woman's work . . . measuring ribbon behind a counter, lifting tiny little type, a single letter at a time, and dropping it into the stick, the wooden box which gauged a line for the press. He would do something about this. . . .

"Miss Martha Hughes Paul," said a messenger one evening, "is wanted at President Young's office."

The fourteen-year-old girl was not one to question such a summons, and the next morning found Mattie Hughes Paul facing Brigham Young.

"My dear," he said, "you have been chosen to apprentice yourself to Brother Hyrum Parry. How would you like to become a typesetter?"

Mattie would like it very much.

DR. CANNON AS SHE APPEARED IN LATER LIFE, PICTURED AMONG THE CHRYSANTHEMUMS SHE RAISED IN HER CALIFORNIA GARDEN.

She had reasons beyond those any-one could guess.

One day, with five other girls, she walked through the portal of the high rock wall that led to the Deseret News building, and up the stairs of an adobe structure at the rear to learn her trade. But only three of the six girls could master the skill of this mission to which they had been called: Mattie Hughes, Mattie Horne, Annie Park. Mattie Hughes became so efficient she sometimes set up type in the Scandinavian tongue, though she could not read a word of it. There she stood, all day long, before her case of leaden letters, holding the stick with her left hand, dropping type with her right, never failing to verify each letter's proper placement, bottom up, top down, notch to the right of the lead.

It was the columns of *The Woman's Exponent* upon which the girls worked. Stories of enterprise, Relief Society missions in far places of the earth, the surprising position of Mormon women in international suffrage congresses fed Mattie's ambition. The cry of a babe, the white look of death upon the face of a child, the agony of motherhood—and its joy—measured her creation. Gradually, the dream to make something of her life shaped itself into a surpassing desire to study medicine. In this desire one theme stood out pre-eminently—the wish to bring knowledge of the laws of health and well-being to the people of her community, and to all Zion as well.

Through a life in which she constantly brushed shoulders with numerous people, she walked alone, making of no girl a confidante, making with no youth a compact of more than impersonal friendship. In her heart there was a living flame whose altar she must attend. Her flashing eyes, her love of fun, her ready wit brought her no close companion, until



DR. MARTHA HUGHES CANNON AT AGE 35, AS SHE APPEARED IN SAN FRANCISCO IN 1892

at last she gave her promise of marriage, and that was only to be broken later on. To accomplish her end, she violated her own natural reticence: she severed established ties, and as she strode fearlessly toward her goal the small ways of her independence were significant of the larger ones to follow.

"Brother Solomon," she said one day, walking into the Z. C. M. I. shoe factory, "I want you to make me a pair of boots."

"A pair of boots! My good girl, what are you wearing now?"

"Not the kind that I should like to have. I want some tall ones that will come clear to my knees. Make them exactly like a gentleman's riding boots—no laces, no buttons, but of the finest leather you can get."

In winter the snow was heavy; the sidewalks of Salt Lake City were unscraped; and in the spring and fall there was heavy mud. The oiled shoes most women wore to exclude moisture were not sufficiently protective for Mattie's long walks. "But," she said when she at last obtained her precious boots, "What an awful price!" She was so economical her mother had dubbed her penurious. She cut a strange figure in her boots, shoebag in hand, skirts pinned high, and coat hanging scarcely low. "It's not good for my health to stand with wet feet all day," she would explain, changing into her shoes before commencing work, knowing well that men as well as long-skirted women had looked at her askance.

"It's not good for my health," she said again, when some people's eyes nearly popped from their heads as

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The DISTORTED FACE

A Story from out on the Trail

By CLAUDE T. BARNES

SOMETIMES even now I cannot suppress a fleeting shudder when I recall the horrible sadness of that distorted face and the uncanny wildness of its eyes gleaming at me between the willows in the moonlight. The strange incident occurred in that lovely region known as Thousand Lake Mountain. The Thousand Lake Mountain of Wayne County in Utah, was marked by meadowed acclivities with snow-seeped rills—the sort of alpine, grassy flats that bask in the warmth of the sun and enchant the sojourner with the beauty of their natural wildness, the kind of place that inspires in one the thought that when tired of all else he may yet dwell there in sweet tranquility. And to the face—a refuge too.

In riding upward in search of the mule deer that everywhere tracked the sands about the junipers, I came at last to a canyoned forest of pines through which a crystal brook dashed down its bouldery way—a rather darksome place from the nar-

rowness of the defile, yet one so marked by seclusiveness and the sparkling purity of its water that one would naturally choose it as a peaceful refuge. There I made my camp, a camp I was to hold alone for a few days until my companions returned from a placer inspection in the Henry Mountains.

That afternoon instead of hunting deer I rode the horse to a distant cave that yawned in the face of a sloping cliff; for this region is replete with ancient Indian relics and hiding places. I reached my tent about sundown, and almost immediately perceived that during the day something mysterious had visited it. There were no tracks; nothing was missing; but the magazines on my cot were all opened and laid face upward one on another. I thought it strange at the time, but was too hungry and tired to do ought but eat and then stretch wearily on the bed.

Sometime during the night I was wakened by the creepy feeling that

somebody was watching me in the moonlight; so I propped on my elbow and listened. Even the horse was still; but, being unconvinced, I reached for the flashlight and in my bare feet stepped outside. Finally, from the midst of a thick clump of willows, something reflected the rays; and when I spoke angrily there was no answer. Slowly I approached, and when within a few yards, I found myself peering at the most distorted face I have ever seen—torn almost completely away on one side, with teeth exposed in a ghastly grin. I shuddered, hesitated; and then suddenly it sank from sight and I saw it no more.

Since it was not long before day-break, I tried to shake the uncanny apparition from my mind by reading the only book I had with me, Byron's poems, and the following day I rode high up into the hills as usual. Returning, however, early in the afternoon, I was scarcely surprised when again my tent proved the visitation of someone strange. There on a little camp stool was the book of poems, open, with two matches and a salt cellar inclosing this stanza from Byron's "When We Two Parted."

When we two parted
In silence and tears,
Half broken-hearted
To sever for years,
Pale grew thy cheek and cold,
Colder thy kiss;
Truly that hour foretold
Sorrow to this.

That verse meant much to me; for it aroused a sort of sympathetic curiosity rather than disquieting apprehension. I decided to keep my eyes watchful for man as well as deer as I hunted further along the creek.

Finally three deer scampered before me as I suddenly came upon them, and I caught but another glimpse of them as they bounded over some rocks into the willows of the other side; so, in order to approach more cautiously others that might be there, I sprang from the saddle, and, with the reins over my elbow, stepped forward as softly as my moccasin-footed boots would allow. Since it involves intelligent attention to sound, movement, and direction of air currents, to me the chase of deer is always fascinating. Being thus alert, I suddenly saw in the labyrinth ahead of me a slight movement, and, before I quite realized it, I was again looking between the twigs directly at the most distorted visage I have ever seen upon a man. It was a face, but literally torn

down the left side with shreds and scars that in the making had obliterated eye, cheek, part of the nose and chin, and had permanently exposed several teeth in that hideous grin. It was a head natural on one side but frightfully distorted on the other.

His stare at me was steady, watchful, in truth, slightly apprehensive and wistful; but, without further delay, I told him quietly that I must have made too much noise for the deer.

BEING reassured by my observation, he emerged from the bush and stood before me—an old man, repulsively disfigured in visage, poorly clad, and carrying a rifle that from the length of its barrel I recognized as one of the earliest magazine-Winchesters.

"Yes, you made too much noise," he said with that sickening grin: "They've gone up into those pines."

Following his gesture I saw across the canyon, not the deer he had indicated, but a small log cabin built, as it seemed to me, around a mammoth pine, as one might pitch a tent around a stupendous flag pole.

"Do—do you live there?" I asked as casually as I could under the circumstances.

"Yes, that's my home," he said slowly, and rather wistfully as well, I thought. "Come on over and come in if you like."

Though his gray hair was long and his corduroy trousers torn here and there, his eye, literally his one eye, was kindly and sad in appearance; so without further parley I followed the strange man to his simple habitation.

To my surprise, the interior of the lonely cabin contained a hundred books or more, a pleasing indication of culture behind tragic loneliness of some unexplained kind. Like a faithful dog, a good book never fails a man who treasures its every page, and without complaint it will go with him into forlorn deserts or wilderness hills. I mooded in such fashion as I scanned the otherwise rough, hand-made furnishings.

"I watched you for a long time before I became convinced that you would not shun me when you saw," he said, as if really delighted at last that a human being sat willingly before him. "You see the deer hereabouts know me, but are quick to detect strangers."

"Do you live here—all alone?" I asked.

"Yes, for a long time here and for forty-three years altogether in like manner in quiet places along the river," he answered with reflective sadness in his tone.

I was overwhelmed with that simple statement, and gazed incredulously for several moments before I said the one word: "Why?"

"Well," he said as he gave a wry smile with those hideous teeth, "It's quite a long story."

"I promise you it will not be too long for me," I encouraged with the eagerness that always betrays my enthusiasm concerning strange experiences in the wilds.

"Over fifty years ago," he started. "I was a trapper at the head of Henry's Fork in the Uintah Mountains; and, though I spent each winter on those streams that constitute the very sources of Henry's Fork, Black Fork, and Bear River, I usually passed the summers in Wyoming, either at Evanston or Fort Bridger, where I had many friends. I had been educated in my native state of Indiana, and like many another lad, had sought the West for the sheer joy of being in its wilderness. My books here, as you may note, will attest the fact that in reality I am a civil engineer. My trapping was to be but a venturesome experience pending remunerative employment. Among those I knew was a girl whom I loved deeply."

As I listened, I was impressed by his unmistakable culture, which was cruelly masked by his shocking facial distortion and indifference to the amenities of civilization.

"Go on," I said appreciatively.

"Well, it was in the month of May in those high mountains which bosom the sources of many delightful streams that the terrible experience befell me that changed the whole course of my life. I had enjoyed a prosperous catch of beaver skins, and had during the winter taken one mountain lion, one wolverine, three Canadian lynxes, two red foxes, as well as numerous snowshoe rabbits, in addition to the beavers. At the time the incident occurred that blighted my life, my partner had gone to town with a stack of pelts, and I was all alone.

"One day I strolled about a mile from the cabin with my Winchester in hand, more to pass the time than anything else, for we were well supplied with venison, when, upon entering a spruce grove, I suddenly came face to face with a grizzly bear. Apparently as surprised as I,

the animal arose upon its hind feet and tossed its head from side to side as if sniffing the air. It being my first meeting with a grizzly, I was unaware of the strange fortitude of the animal which permits it to fight desperately for whole minutes after being shot clear through the heart; so I did the foolish thing—I took aim at its chest and fired. Down it went; but in an instant it got up and came at me. Once more I fired, but the smoke of my gun had not even cleared before the brute was on me. I can see that huge paw in the air now; it tore, as you see, the half of my face away in that one terrific swipe that rendered me unconscious then and there."

"Whew!" I exclaimed.

"Yes, it was awful," he continued. "I knew nothing until three days later when a doctor at Fort Bridger stood over me. I was covered with bandages, and then heard the story from my partner of how he had found me unconscious with the bear dead at my side. I won't dwell long on the rest. The doctors those days did not have the facilities they have now. My eyeless left side was to be a horrible mess forever—after you yourself see it now. Perhaps I could have stood it, perhaps I could have gone on somehow; but—well, the plain truth is my girl tried bravely at first, but finally made one excuse after another for her coldness. I did not want her pity; so I again sought the hills. Four years later I learned from a friend that she had in the meantime died with my name on her lips. From the day I left her she had refused the attention of anyone else; and I never knew it. She languished and sank; her heart was broken, and I, fool, never knew. Oh, I never knew! I was shocked and heart sick with the world, for I could see nothing but crushing unhappiness throughout life. I haven't cared much whether I live or die since that time. I have drifted here and there up and down the Green River country, or the Colorado, always alone, always with some simple cabin like this one as my home, but none of them ever containing a mirror. Here I am on the slopes of the Colorado where often I visit those caves over there made by the ancient Indians, for I seem to be at home with those who are dead. I guess, son, that's about my entire story."

As if it were but yesterday, I see the sad, frightfully torn face of the hermit of the hills.

The PROTESTORS OF CHRISTENDOM

xii. Martin Luther

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a member of the General Board of the Deseret Sunday School Union

(Continued)

LUTHER'S opposition to Rome reached its highest point at Worms. After Worms, he repeated his earlier arguments against the abuses of the church, and he continued the struggle to set the conscience free. With the aid of the New Testament he was to undertake his work as a reformer of church discipline, to organize the Protestant communities, and to revise the forms of worship and church doctrine. As a rebel, he had been bold and radical; as a reformer, he was conservative and cautious. As a rebel, he made an important contribution—he stood for the rights of the individual conscience as opposed to the authoritative group; as a reformer, both in doctrine and organization, his contribution was slight, and in doctrine by no means free from error.

The true story of Luther's disappearance when he was seized and carried away on his journey home from Worms was not known until long afterwards. All sorts of rumors flew over Germany: he had been captured by emissaries of the pope; he was in prison, perhaps dead. When Luther's hearing before the Diet proved fruitless, the Elector of Saxony requested Spalatin (his secretary), his chaplain, and two of his councillors to hide Luther until the immediate danger was past. They were not to inform the Elector of Luther's whereabouts, and weeks passed before the Elector knew that Luther was safe and living in disguise in his own castle of the Wartburg.

After Luther left Worms, the papal legate prepared an imperial mandate (The Edict of Worms) for the Emperor to sign. It threatened Luther's followers with extermination. Had it been carried out, there would have been a war in Germany

such as the Albigensian war two centuries earlier in Southern France, but the uproar, created by the rumor that Luther had been killed, caused the German princes to defer the execution of the edict. In spite of the imperial edict, Luther's books were sold everywhere, and were even circulated in England where Henry VIII had ordered them to be burnt and in Scotland where the Scotch parliament had prohibited their importation.

Luther was very popular "and is spoken about in the most extravagant terms. He is . . . the Elias that was to come, the Angel of the Revelation 'flying through the mid-heaven with the everlasting gospel in his hands,' the national champion who was brought to Worms to be silenced, and yet was heard by emperor, princes, and papal nuncios."¹

At the Wartburg, Luther was called Squire George; he grew a beard and wore a sword at his side like a knight. He was permitted to correspond with his friends, and was well cared for. And he was in no immediate danger: the Emperor was at war with France and had left Germany; in Germany the power and perhaps the will to enforce the Edict of Worms were lacking.

Luther had time now to work on his translation of the New Testament. In September it was ready for distribution and by December a second edition was issued from the presses. Before the first edition was ready for distribution, Luther had already begun the translation of the Old Testament. The New Testament went through sixteen revised editions and fifty reprints before 1534.

Authorities of the Roman church forbade the reading of Luther's translation and issued orders for its confiscation. The following is a

¹Lindsay, *A History of the Reformation*, p. 302.



WARTBURG CASTLE

present-day Roman church appraisal of Luther's Bible:

The Bible of Luther possesses real literary value; but what merit as to form can atone for the twisted (*tendancieuses*) interpretations of the translator, for the skillful interpolations and the perfidious suppressions which make of his work a profanation of the Sacred Book.²

In interpreting the scripture, Luther took the view that anything that was not expressly forbidden by scripture was permissible. Among his followers there were some who were not so conservative, among them Carlstadt, who exerted the dominant influence in Wittenberg during the absence of Luther in the Wartburg. Carlstadt preached that if every priest were compelled to marry, it would be far better than enforced celibacy; on Christmas Day, 1521, he administered the Lord's supper in both kinds, giving the wine to the laity as well as to the priests; in February, 1522, riots broke out in Wittenberg against images and pictures.

There also came to Wittenberg the "Zwickau prophets." They looked "to a mystic process of self-abstraction from everything external, sensual, and finite, until the soul becomes immovably centered in the one Divine Being . . ." "They boasted of a direct revelation from God, of prophetic visions, dreams, and familiar conversations with the deity." And they rejected infant baptism.

In answer to their attack on baptism, Luther wrote to Melanchthon:

They urge nothing but the passage: 'He that believeth and is baptized, shall be

²Mouret, *La Renaissance et la Reforme*, p. 331.

²Kostlin, *Martin Luther*, p. 269.

saved.' But what proof is there that infants do not speak and declare their faith? According to this test, at how many hours will we be Christians? What when we are asleep, or engaged in other matters? Cannot God, then, preserve faith in children in the same way, during the entire time of their infancy, as in a continual sleep? . . . By a singular miracle of God, it has come to pass that this article alone concerning the baptism of infants has never been called in question. No heretics, even, have denied it. The confession to its validity is constant and unanimous. . . . Whatever is not against Scripture, is for Scripture, and Scripture is for it.⁴

Luther felt it necessary to return to Wittenberg and, without the permission of the Elector, he arrived there on March 7. Without mentioning any names, from the 9th to the 16th, he preached daily against fanaticism. The Zwickau prophets demanded that he recognize their authority. Of this interview, Luther says:

I finally requested them to establish their doctrines by miracles, of which they boasted contrary to Scripture. They, however, declined, but boasted that I must sometime believe them; whereupon I warned their God not to work a miracle against the will of my God. Thus we separated.⁵

Both Carlstadt and the Zwickau prophets shortly thereafter left Wittenberg.

ABOUT this time, Henry VIII of England caused Luther's books to be burned at Saint Paul's. He also urged the Elector to commit Luther and his books to the flames. Henry wrote a book against Luther and caused it to be presented to the pope. This so pleased the pope that he conferred on Henry the title of "Defender of the Faith," a title the king of England still retains.

On December 1, 1520, Pope Leo X died and was succeeded by the Dutch Pope Adrian VI. Adrian sought to check the Reformation "by reforming the church, and above all, the Roman Curia, of which the conduct had of late been more than usually disgraceful. He accordingly proposed to the Diet of Nuremberg (1522-23) that a general council should be held in Germany. In his opinion the abuses in the church were the source of all the trouble. . . ."⁶ The papal legate also carried a brief, urging the German princes to carry out the edict of Worms. "The princes received this urgent request in silence; but all the prelates who were present, in the interest of Rome, insisted that Lu-

ther be put to death."⁷ The Diet re-issued the *Grievances of the German Nation*. It was finally determined that the rulers should restrain Luther and see that the Gospel was preached according to the interpretation of the church until the meeting of a council within the year. However, only in Southern Germany were these promises kept. Adrian died and his successor, Clement VII, let the matter drop and the council did not meet.

Following the Peasants' War, the Romanist princes condemned men "to confiscation of goods or death, not for rebellion, for they had never taken part in the rising, but for their confessed attachment to Lutheran teaching."⁸ "It is said that (Aichili, a provost-marshall to the Swabian league) hung forty Lutheran pastors on the trees by the roadside in one small district." As early as 1525, the Roman church princes united for mutual defense; the Protestant princes entered into a covenant also until they should meet at Spires, where they would unite in resistance to the pope.

against the clergy, and asked that nothing be done to prevent the preaching of the Gospel. Ferdinand recommended a compromise which was unanimously adopted:

That the welfare of religion, and the maintenance of the public peace made it necessary that a general, or at least a national council should at once be called, to commence its deliberations in the space of a year; that the emperor should, by a solemn address, be requested to procure such an assembly; and that, in regard to the ecclesiastical concerns and the Edict of Worms, the princes and states should, until either one or the other sort of council was called, undertake so to conduct themselves in their respective provinces, as to be able to give to God, and to the emperor, a good account of their administration.

Thus until the meeting of a General Council, each state should be allowed to control its own church.

In 1529, a Diet met again at Spires. It had been summoned by the emperor "in order that decisive and energetic measures should be taken as recommended once more by the pope, to secure the unity and sole supremacy of the Catholic Church."⁹ This second Diet of Spires declared that "those states



LUTHER'S STUDY
AT WARTBURG
CASTLE.

When the Diet met in June, 1526, the emperor was represented by his brother, Ferdinand, who indicated the purpose for which it had been called; it should determine the best method for preserving the Christian religion; and the emperor looked to it to carry out the Edict of Worms. A committee of bishops and princes was appointed to find a solution to the religious differences. The Lutheran party made many charges

which had held to the Edict of Worms should continue to impose its execution on their subjects; the other states should abstain at least from further innovations. . . . The subjects of one state were never to be protected by another state against their own."¹⁰ This resolution gave the power to the princes and bishops to stop the spread of Lutheranism. The Lutheran party protested that what had been decided unanimously

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⁴Jacobs, *Martin Luther*, p. 213.

⁵Kostlin, *The Life of Martin Luther*, p. 250, cited by Quaileen.

⁶Punk-Cappadelta, *A Manual of Church History*, vol. II, p. 88.

⁷The Religious Tract Society, *The Life of Luther*, p. 127.

⁸Lindsay, *A History of the Reformation*, vol. II, p. 341.

⁹Kostlin, *Martin Luther*, p. 386.

¹⁰Kostlin, *Martin Luther*, p. 388.

The NATIVE BLOOD •

By ALBERT R. LYMAN

THE STORY THUS FAR: Down in the land of the Navajos, where the great, weird shapes of Monument Valley punctuate the skyline of the Southwest, Yoinsnez and his son and his daughter, Eltceesie, lived in a Hogan, neighboring Husteele and his little son Peejo. But despite their neighborliness in all other things there grew a bitter rivalry between the two for the capture of a phantom horse—Beeleeh thizhene (blackhorse)—a stallion of Arabian type that appeared full-grown on Huskaneen Mesa on the Utah-Arizona line, and which defied all efforts for his capture, whether of trickery, stealth, or force. As the occupants of each Hogan would attempt his capture, the occupants of the other would lie in wait to see if their rivals were successful. Suddenly, however, the dread influenza struck the Hogan of Yoinsnez, crushing the life from his son and prostrating all others. While their rivals were so stricken, Husteele and Peejo sought again to capture Blackhorse, but without success. Then the devastating plague visited the Hogan of Husteele. Ten days later, after Yoinsnez had finally gained strength enough to visit his neighbor and rival, only eleven-year-old Peejo was still alive. Yoinsnez took the boy to his own roof and cared for him. He also took Husteele's horses and herds and mingled them with his own, and burned down Husteele's Hogan in an effort to blot out the dread epidemic. Yoinsnez's first feeling of compassion soon, however, turned to rising resentment and bitter distrust when Peejo seemed reluctant to tell all that he and his father, Husteele, had learned of Blackhorse. Before an adequate period of convalescence, Peejo and Eltceesie were out caring for the sheep, and as a ritual for Eltceesie's favor there came Natatauney, Begay, vahn and favored son of the tribe's big medicine man. In boisterous physical conflicts he bested the sick-worn Peejo. Husteele's open approval of Begay's attentions widened the breach between Husteele and Peejo, and, driven to anger, Peejo told Husteele that he would never find Blackhorse until he had returned to Peejo the sheep and horses taken from his father's corral, and then Peejo disappeared. Months had lengthened into years when Begay returned home from a celebration in New Mexico to tell a brooding Yoinsnez of having seen Peejo—a new Peejo, now the adopted son of a wealthy white man, who sent word that he would come back some day—a day of triumph for Peejo in which Yoinsnez "will crawl on his belly and beg me to help him." Then there came further to plague Yoinsnez's life a burly white man who set up a questionable trading post.

CHAPTER V

THE white man began by making a rude dugout in the hillside, and as he wielded the pick and shovel, throwing the dirt out behind him like a burrowing animal, the Navajos called him *Na-hus-tcit*, which means badger, and from that time he was known to the people

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of the reservation as The Badger.

From their camps all around they came to his dugout-store to smoke and listen while they commented on his half-filled shelves and asked for his prices. They wanted to know what he would give for their wool, their blankets, their silverware. What would he charge for flour, bacon, sugar? He laughed loud and carelessly—he would beat all the prices they had ever known—why should a store-man be stingy with his customers? They need not be at all afraid; he would buy high and sell low. He jingled his silver before them and slapped them on the back, "Ha, ha, ha, youbetcherlife!"

With lavish fellowship and shrewd understanding of the ordinary Navajo's prevailing weakness, he threw a blanket on the counter and on it a deck of cards. It would be a little game of coon-can, they would play, of course. "Hacoon," (Come on) he bantered, plunking down a handful of silver as if it were so many buttons.

They played coon-can and some of them won—more of them lost. The Badger appeared to have little concern for his money; all he wanted was a lively game. He laughed boisterously and slapped them on the back when they got his cash, tickling their ego and exaggerating their sense of gain. He lost a well-advertised little, but slyly and quietly gained by a safe margin all the time.

He would bet on races, cards, dice, anything. He carried his own special deck and his own attractive little cubes always in his pocket, preferring to stake his values on them as on some very familiar friend with dependable bias in his favor.

It was the men of influence who won, and they carried glowing reports of the store in all directions. They told of the big games, the easy winnings, the lowest prices when they bought, the highest prices when they sold. They came riding in from all around to buy, to sell, but when they had sold out, and before they bought the necessities they had in mind in making the trip, they heard the careless jingle of silver and figured they would double their little wad by the mere exercise of their wits.

This whole business was offen-

sive to Yoinsnez; it was an insult to his cherished pride, another ugly shadow on his dark horizon. From the day The Badger first stuck his pick in that hillside, nothing connected with the dugout ever set right on the old man's stomach. Whenever he went there, it was to protest, and every visit gave him added occasion.

The Badger laughed loud at all objections, drowning the old man's arguments with his big noise.

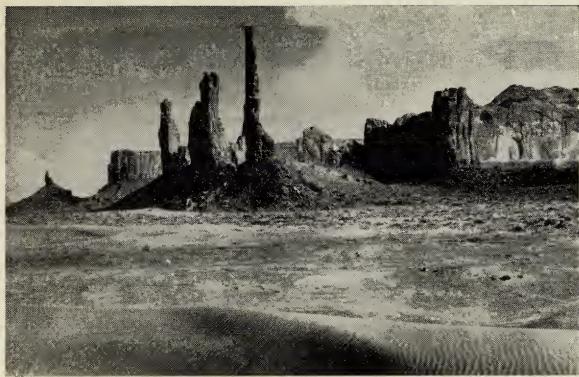
"Ha, ha, ha, youbetcherlife," he boomed, "the old Navajos are a hundred years behind time, but the young men are quick to pick up new ideas in spite of all these silly stories."

The young men liked the compliment, and laughed at the troubled old man as he went in disgust and indignation from the hillside store to nurse his grievances in the dust of his flock and frame some better argument for next time.

With increasing antipathies for the trading post as the months slipped by, Yoinsnez watched it transfer business from the dugout to a neat stone building where his people sat losing their money to the big laugh for hours at a time. And the big laugh was always wise to send none of them away downcast or hungry; if they felt too bad about their losses he returned enough of their money to soothe their wounded spirits. "Ha, ha, ha, youbetcherlife. We're friends; we play for fun and nobody hurt."

Yet however much the fun or strong the friendship, however great his much-advertised losses, and the generous amounts he returned after the game, the coon-can, the dice, or some other smooth kink in the system was making him rich at the expense of the old man's simple people.

Yoinsnez knew by some unfailing intuition that it was fraudulent, though he could not point to the proof. He did know that the wool, the hides, and blankets were weighed in over one pair of scales, while the sugar, bacon, and other things were weighed out over another pair, and he insisted there was a snake hidden somewhere in the contraptions of the business. When he tried to tell that to his people, they laughed at him, and when he said as much to The Badger, he was called a slow and doting old man. "It's a trick!" he insisted, shout-



THE TOTEM POLE, MONUMENT VALLEY. THIS GIANT OBEISK STANDS A THOUSAND FEET ABOVE THE FLOOR OF THE VALLEY.

Photo by Harry Goulding, Monument Valley Trading Post Operator.

ing to be heard above the big laugh, "A mean, sneaking trick!"

"Don't I bet on horse-races and foot-races!" laughed the store-man, making Yoinsnez ridiculous before a full house, "Where's my trick in that?"

"The races are few, but the tricks are all the time. You play—" but he was smothered under the big laugh and a slap on the bony old back.

It was an outrage! He withdrew to brood over the humiliation of it, and to tell it to himself in the way he had always failed to tell it in the store. That ponderous jackass laugh was always a slur at him and his people. White men were an effeminate breed unable to survive the stern realities through which the Navajos had been fighting for ages, yet this trickster was reaping the hard-earned crop which the Navajos had made the dry desert to yield. Yoinsnez looked back in anger at the neat warehouse packed with wool, pelts, and blankets which his people had brought in by the back-load only to go away practically empty; but worse still, to go away satisfied. The Badger had increased his stock, employed a clerk, and become free to give his own time to operating the big laugh and the mysterious separating machine which poured the Navajos out of one spout and their cash values out of another.

Yoinsnez watched the sly process and hated it more devotedly every day. Yet he couldn't resist the hateful lure of the place, though he always came out inflamed afresh with another discovery or another hurt. He could seldom be heard above the laugh, nor could he always dodge

the hated slap on the back. He could not forgive it.

ONE DAY The Badger boasted to a crowded house that his pale race had horses and men to run off and hide from the fleetest Navajo that ever rode or ran. The old man was on his feet with raised hands in a second—no patronizing slap could settle that into the tempest of his resentment, and no laugh, however bovine, could drown his angry protest. With his sloping brow deep-furrowed and his long teeth giving force to his words, he made The Badger listen.

"The Great Spirit has given no people faster horses or better legs than He has given us. Don't boast any more!" he roared in a fury, his muddy old eyes ablaze. "Bring your fast horse and your fast man. Let your money talk about it."

"Ha, ha, ha, youbetcherlife! That's just the way we'll do it," rejoiced The Badger, as if he had caught a fish, "I'll be ready for you in ten days. Send word to your people all around to come to the big races."

Getting the people in from all around—that was the system; he could afford to make a generous bid for their coming since he would run them through his separator when they came. So he sent up the river for a fast horse and to Flagstaff for a man.

He put up fifty dollars on each race for them to cover if they could by joining together, for he knew that their cash was as short as their foresight on which he doted for his separating machine. With his silver

up there to mock at their poverty, he pretended to care little what they did in answer, and told the old man to help himself.

Yoinsnez studied to make out what long-headed scheme was being incubated under The Badger's red hair, and he bubbled with delight as he guessed it: Any foot-racer to be picked up at random in Flagstaff, and any horse to be found among the posts along the river could not be seriously expected to beat the Navajos—this was just a sly bait for another race later on, nothing more. The Badger expected them to win it, or to come so near it they would by all means want to run again. "Let it be just that way," chuckled the old man to himself, "it is a game at which we can play."

He asked Begay not to run in the race, to keep Tillego away out of sight, pretending that the brown colt was dead or hopelessly lame, but to bring the old bay mare and get some speedy Navajo boy to do the running for them. They would win if they could, but in any case they would be ready for the big race to follow.

The old man and his intended son-in-law chuckled to each other as the appointed day arrived, bringing with it a gray horse from a post on the river, and a trim athlete from the Arizona town. The bay mare was to do her best, which they confidently hoped would be enough, and the Navajo boy, not in on the secret, intended to win or burst a blood vessel.

The people of the reservation came from distant points, and a number of white men came in cars from towns in Utah and Arizona. The storeman, taking account of the profitable-sized crowd, made it a point to have the big events delayed till late in the day, giving him more time to run them through his separator before the cash values were too much disturbed.

The medicine man's son encouraged the report that the brown colt was done for, and that he was running the fastest horse in the north side of the reservation. Husteele's old mare was nothing for size, even if age had not begun telling against her. Her grooming in the great outdoors, where real fitness is supposed to sharpen its edge on the raw surface of adversity, had given her an appearance not promising to say the least. The storeman looked her over and conferred in a whisper with his jockey.

(Continued on page 162)

"PRAYER PERFECT"



A TRUE SHORT SHORT STORY

Complete on this page

By W. W. CHRISTENSEN

PET LAMBS, a lunch pail, and a prayer!

That is a queer assortment of material things and spiritual, isn't it?

Yet that assortment on one occasion brought the richest experience of a lifetime—the assurance to the soul of a ten-year-old boy that God had heard and answered his prayer for help.

Lambs were more than mere pets in that pioneer settlement in southern Idaho forty-odd years ago. They meant wool for quilts or for sale in a year or two, or winter meat to supplement a food supply that was all too scanty.

That is the reason that news of a passing sheep herd out on the prairie caused an exodus of small boys from the little country schoolhouse that morning in early springtime. Scampering barefooted through the sagebrush, their lunch pails in their hands, they thought only of a triumphal return in the evening with lambs abandoned by the herders as too weak to stand the long drive to summer ranges.

Nor is it strange that in the excitement of finding lambs not too far gone, one of the lads set his pail on the ground some place in that wilderness of brush—and forgot it. He thought only of the two lambs the herders had given to him.

The enormity of the loss came later when he returned home in the dusk of evening. Even the woolly bits of salvage he proudly laid before his parents did not compensate for the loss of the pail: even now it

rises before him, rectangular and tinny, the inverted cup on the lid like the turret of the Monitor in his old history book. Pails far better can be bought for a quarter nowadays.

But it was different in that new country. Economy, even in little things, was the price of living. For the only source of income until crops were harvested in the fall was a few dozen eggs or a few pounds of butter, swapped at the country store for the bare necessities. New lunch pails for careless boys were not included in the family budget.

That is why the boy trudged out on the desert the next morning with the stern order ringing in his ears to stay there until he found that pail.

It was like sending him to search for the proverbial needle in the haystack. Sagebrush almost as high as the boy's head stretched around him for miles. Landmarks there were none in that broad sweep of hills and hollows. Only the distant mountains and the green of wheat fields on the foothills pointed the way to his home.

HOUR after hour he searched, trying to retrace his footsteps of the day before. At times he imagined he caught the glint of tin on a distant hillside and raced toward it, only to find it was an illusion, or a bit of flint glistening in the

sunlight. Noontime found him tired and thirsty—but still doggedly determined. Late in the afternoon the blue shadows beginning to slant from the western mountains drove him to more frantic efforts. He would not give up; he dared not go home without that pail! Child though he was, he already knew the pioneer code which accepted no excuse for failure.

Perhaps his desperation led him to think of praying. From babyhood he had been taught to murmur the word-patterns which pass for prayer in the minds of children. But never before had he really prayed. Now he did pray, a sob choking the whispered words in his throat:

"Please, God! I—I can't find it alone. You know I have tried. Won't you please help me now?"

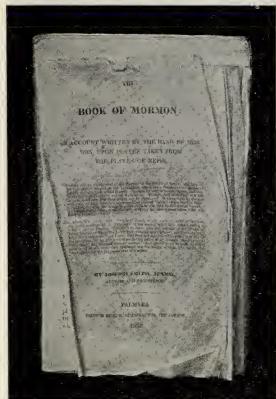
Somebody has said that perfect prayer is a meeting of the soul with the Infinite. If so, that meeting was surely made out there in the desert twilight, for infinite peace came to the heart of the troubled boy—and the assurance that his halting plea had been heard.

Yes, he found the pail—not a hundred feet from where he had lifted his tear-stained face to the darkened sky.

Coincidence, you say? It was possible, of course. But the peace and assurance which flooded his soul even as he whispered his plea for help was not coincidence. It welled up from deeper sources—sources never before felt in his life.

Now, after all these years, he cherishes that experience as his richest remembrance—a memory of Prayer Perfect.

"America Learns of a NEW RELIGION"



PROOFS OF THE FIRST EDITION OF THE
BOOK OF MORMON.

FEW things happen in this little earth, but what some keen observer records his reactions to what is happening.

For more than a dozen decades the rise and progress of Mormonism has occasioned events, not a few of which have been captured and recorded in some manner. I live in one part of the world, you live in another, and our mutual friend dwells in yet another, but each of us, nowadays, picks up his newspaper or news magazine, and reads press reaction to an annual conference address delivered in the historic Tabernacle the week or day before. This press comment has become part of the social record, and is by us digested, perhaps weeks before we see a Church periodical. And this same press comment concerning Mormonism has been poured into the record since—well, how long? Thereby hangs my story.

In the early 1800's, Baltimore, Maryland, was in many respects the outstanding metropolis of the country, at least the most central one. The Boston post road to the north, new roads to the south from the new national capital on the banks of the Potomac, and the coastwise trading vessels, north and south, made Baltimore the information-diffusing center of the new republic. Thus, on Water Street, east of South Street, one H. Niles plied his presses and issued forth each week to the readers of the young nation, *Niles' Weekly Register*.

For a picture of the United States

A NATIONALLY-RECORDED CHAPTER IN THE RISE OF
MORMONISM FROM A 19TH CENTURY REGISTER.

BY
G. HOMER DURHAM

University of California at
Los Angeles

of America between the years 1801 and about 1840, an examination of one of the annually-bound volumes of the *Register* is without a peer; nation-wide coverage of news, listed by states and localities, including even the formidable frontier states of Ohio, Indiana, and Missouri! Reviews of recent Supreme Court decisions delivered by Mr. Chief Justice Marshall; announcements of "Mr. Fulton's amazing invention"—the steamboat—in brief, *Niles' Weekly Register* was to that day and age, what the nation's most influential news magazine is to us.

And I thought to myself: Frequently today's news magazines give space to news and events from Mormonism. Would it be possible that *Niles' Register* may have recorded any comments on the rise of the Latter-day Saints? Here was a weekly press, clanking out a weekly record of world events for American readers; the Church of Jesus Christ of Latter-day Saints was formally organized on April 6, 1830; how long did it take for the "new Church" to break into national print? Pricked by such questions as these, and knowing the unique stock in which the *Register* is set by historians, I recently "dug" into the 70-odd volumes preserved in the library of the University of California at Los Angeles, which were interesting to discover.

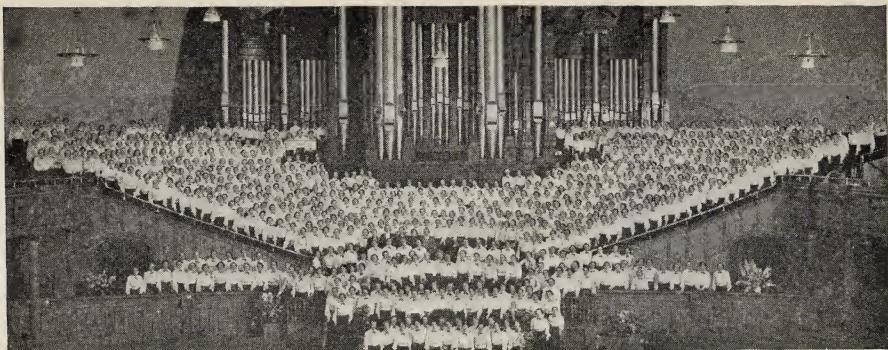
In the index to volume 42, I found my first clue: "Mormonism, A New Religious Sect . . . page 353." Turning rapidly to the page, I found under date of July 16, 1831, the following account, prominently placed in the "Editorial and Miscellaneous." I was interested in two things: first, the date line, only fifteen months after six men formally organized the Church; and second, the typographical misplacement of an "r" rather than the "n" in "Mor-

monism," despite correct spelling in the index. The complete account follows:

Mormonism.—Most of our readers must recollect that certain knaves, pretending to have found some *holy writings*, hidden under a stone in Ontario County, New York, started a new religion! The leaders make bold pretensions and assert a gift to work miracles. The members of this sect are now said to amount to 1,000 souls!—some of whom, very honestly, no doubt, believe in all things that are told them, and yet have borne the character of worthy men. Their great prophet Jo, has selected a part of Geauga County, Ohio, and pronounced it to be "the promised land," and thither the deluded people are flocking, chiefly, from New York. As a few men of property have been induced to cast their funds into a common stock, there is no want of recruits from among the lazy and worthless classes of society. They saw that a miracle was worked in their behalf, by clearing a passage through the ice at Buffalo—some of them affect a power even to raise the dead, and perchance (such is the weakness of human nature), really believe that they can do it! The chiefs of those people appear to exempt themselves from *labor*, and herein is, probably, the grand object for which they have established the new religion.

FILLED with many things with which Latter-day Saints will not agree, the account nevertheless betrays the dynamic energy and power that marked the rise of the Restoration. The account's beginning takes for granted that "most of our readers" have heard of the new religion, though but fifteen months old, and gives it credit for a membership of one thousand. Revealed in the account, despite its choice of words, are the principles of gathering and "common stock" or security, which came like a thunderbolt of power to aid the little movement from its outset. Even the miracles and reference to leadership, though badly misinterpreted, would play their part with the average reader, arousing his curiosity about the "great Prophet Jo" who "could exempt himself from labor" and yet attract "worthy men"—ideas that simply do not mix! That actual power resided in the group is the unmistakable impression of a comment printed in the issue of September 8, 1832 (now appearing in volume 43):

Mormonism.—Two preachers of this sect
(Concluded on page 168)



SOME COMBINED CHORUSES OF THE RELIEF SOCIETY SINGING MOTHERS AS THEY APPEARED AT GENERAL CONFERENCE, APRIL, 1938.

THE RELIEF SOCIETY SINGING MOTHERS



LOUISE Y. ROBISON

ON A SUMMER evening in 1933, over the ether waves, from the Mormon Tabernacle in Salt Lake City, to the city of Chicago, came the voices of mothers, singing the quaint old song, "Songs My Mother Used To Sing," followed by the modulated voice of Richard L. Evans announcing, "The Singing Mothers of the National Woman's Relief Society send greetings on wings of song to the National Council of Women and the International Congress of Women, assembled in the Hall of Science in Chicago."

It had been the inspiration of Mrs. Louise Y. Robison, President of the Relief Society, that the message from the women of Utah to

the 1933 Council, held during the "Century of Progress," at Chicago, should be a broadcast. Arrangements had accordingly been made and following pertinent comment by Elder Richard L. Evans, relative to woman's work and place in world affairs, the Singing Mothers rendered a program of classical music under the direction of Mrs. Charlotte O. Sackett, accompanied by Dr. Frank W. Asper on the great organ.

Hundreds of women, officers, delegates, and members of the Council, distinguished and representative women from many foreign lands, as well as the United States, were gathered in the beautiful Hall of Science as the Utah delegates, in breathless anticipation, awaited the first announcement, but when the voices of 250 women burst into clear, melodious song, they saw the success of the venture clearly expressed in the pleased smiles on many faces. The event brought, perhaps, the first realization of the possibilities of the group of Latter-day Saint women known as "The Singing Mothers."

Music has not been considered a major activity in the Relief Society, though it always formed a part of the regular meetings and at stake and ward conferences has been an interesting and attractive feature.

During the presidency of Mrs. Bathsheba W. Smith, a general Relief Society choir was organized and trained by the talented Welsh singer, Lizzie Thomas Edward. This large choir of selected voices held regular rehearsals and learned many fine anthems and hymns to sing at the general conferences of the Relief Society held semi-annually in April and October. In 1919, a song book, with hymns suitably arranged for the voices of mature women members of the Society, was published and used for many years. Time was allotted for practice under appointed choristers at both union and ward meetings and many stakes and wards had fine choirs and choruses.

In 1931, the Liberty Stake, presided over by Mrs. Ida Rees, held a music festival in the Yale Ward chapel. Mrs. Charlotte Owens Sackett was stake chorister, and directed

the festival. During her service as stake chorister she had organized a large chorus of selected voices from the several wards, which she called a mothers' chorus. Present on this occasion were President Louise Y. Robison, also Utah's notable singer, Mrs. Lucy Gates Bowen, invited there to give a talk on music appreciation, and the music committee of the General Board of the Relief Society, Ida Peterson Beal, Elise B. Alder, and Ethel R. Smith. All of these women were enthusiastic in their praise of the chorus and the chorister.

Because of the enthusiastic report of the committee, President Robison invited Mrs. Sackett to bring her chorus and participate in the music at the April conference in 1932. After this event, an enlarged chorus of women's voices to be sponsored by the General Board and directed by Mrs. Sackett was organized. This group, consisting of 250 mothers, furnished the music for the April conference in 1933, appearing under the name of "The Singing Mothers." They had previously given one broadcast and owing to their diligent work were well prepared for the great event referred to at the beginning of this article.

A singing mother is usually associated with home life, with cradle songs and lullabies, and with Sunday evenings, when the family group gather around her, at the organ or piano, and sing the old familiar songs, "Annie Laurie," "Home, Sweet Home," "My Old Kentucky Home," "Just A Song At Twilight," and others sweet to recall. Soon, however, the children leave the home fireside and the music is only a memory. Not so today—here is a large group of women who thought their singing days were over but who now have answered the call of the Relief Society and formed choirs of Singing Mothers throughout the Church.

Eight years have elapsed since the Liberty Stake music festival, which was followed by the organization of the Singing Mothers, and although no survey has been made of the exact number, it is estimated that several thousands of women have joined the ranks to enjoy the social and cultural development of the divine art.

For special occasions, the central choir can be augmented by hundreds of singers from the several stakes and missions. This fact was demonstrated at the April conference, 1938, when mothers to the

number of one thousand gathered in the Tabernacle in Salt Lake City and furnished most excellent music, not only for the Relief Society, but for two sessions of the general Church conference. The chorus completely filled the choir seats and extended some distance down each side of the balcony. It was an inspiring and wonderful spectacle, when, at the signal of the baton, these fine women, clad alike in dark skirts and white satin blouses, stood and, in harmony and unison, sang classic hymns and anthems to the accompaniment of the great organ.

WHEN one contemplates that these women, mothers of large families, some of them grandmothers, to some of whom Rossini, Mendelssohn, Marchetti, and Schubert were not long since only vaguely meaningful names, are now singing with ease the compositions of these great masters, one can but wonder at the achievement. Their repertoire consists of a hundred numbers of sacred anthems and hymns, and over thirty secular songs, most of which have been memorized.

In addition to the enjoyment and spiritual uplift this organization has given to the public by furnishing unusual music at the general and Relief Society conferences and radio broadcasts, it has been a means of bringing into the lives of thousands of women a new outlook on life. There has also been a marked improvement in the ward meetings; greater attention is being given to the selection of music; the hymns and incidental numbers, vocal or instrumental, harmonize with the

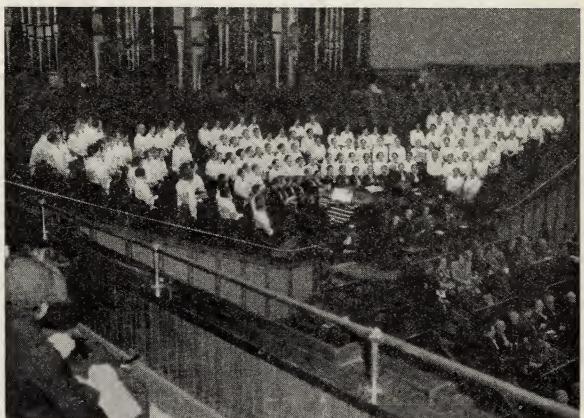
programs or lessons of the day, thus producing a mood in keeping with the spirit of the occasion.

The success of this undertaking is first of all due to the encouragement of President Louise Y. Robison, to whom the music committee and director always refer for counsel and assistance; second, to the committee, which at times has undergone some changes in personnel, but has always had Ida Peterson Beal, an ardent member. Mrs. Beal is herself the possessor of a clear, soprano voice. Janet Thompson, chairman of the committee, is an accomplished pianist, and a woman of fine understanding and pronounced executive ability; Beatrice F. Stevens, the other member, composer of the Relief Society membership song, is also an ardent lover of music. The cooperative work of the music committee has been invaluable to the chorus.

HOWEVER, the arduous work of building up the organization to its present status of efficiency, must be accorded to that dynamic director, Mrs. Charlotte Owens Sackett.

Lottie Owens, when a young girl in her home town of Willard City, Box Elder County, had a close association with the late Evan Stephens, conductor, composer, and musician. An innate love for music combined with home encouragement early brought Sister Sackett's talent to the front. When quite a young woman, she became superintendent (Concluded on page 162)

A TYPICAL GROUP OF SINGING MOTHERS AT ONE OF THEIR APPEARANCES AT A GENERAL RELIEF SOCIETY CONFERENCE IN THE SALT LAKE TABERNACLE. THERE ARE MANY SUCH GROUPS THROUGHOUT THE CHURCH.





CONDUCTED BY MARBA C. JOSEPHSON

WHY JOHNNY DOESN'T TALK

HATTIE BELL ROSS

Clinical Assistant, Institute for Human Adjustment, University of Michigan.

IF HE DOESN'T, CLINICAL RESEARCH SHOWS THAT THERE MAY BE ANY ONE OF MANY CAUSES, NOT THE LEAST OF WHICH MAY BE NUTRITIONAL DEFICIENCIES.

JOHNNY doesn't talk! Mr. and Mrs. Brown are very worried. The family physician has examined the child's mouth and said: "There's no reason why he can't talk." Father and mother look at each other in silent consternation. Tears come to Mrs. Brown's eyes—perhaps, Oh, horrible thought! Perhaps Johnny isn't just "right"!

Two years went by. Johnny was still not talking. Mrs. Brown found it more and more difficult to take him out among people, for they, too, had begun to look askance at the silent child. One day a neighbor came hurrying up the front walk, so excited she found it impossible to restrain herself. "Mrs. Brown," she called, "Mrs. Brown, see here!" She waved a newspaper in her hand. Mrs. Brown took the paper and read: "Speech Clinic formed at the University. Work to be done for children who do not talk, those who can hear only in part, and those generally classed as stammerers and stutters."

At the University Mrs. Brown was asked to give a history of Johnny's life. She was surprised. She had come to have Johnny's speech "fixed up."

"It isn't quite that easy," she was told. "We must find out where in his background the development and control went wrong. Now, is there any history of speech difficulty on either side of the child's family—either on yours or your husband's?"

"None that I know of."

"Is there any history of deafness in the family? Especially where the age of onset is steadily younger?"

"Why, my husband's grandmother lost her hearing, but she was very old. What has that got to do with speech?"

"If Johnny is deaf or has lost even a part of his hearing, he cannot hear what others say and therefore would not be able to imitate. Does he make any sounds at all?"

"Yes, once in a while."

"Does he seem to hear—anything?"

"Yes, he comes when I call him. He likes to listen to the radio."

"Does he turn it up loud? Or does he put his hand on the cabinet as he listens?"

"No, not that I've noticed. What would that mean?"

"It might be an indication of a lack of hearing and a supplement of what hearing he might have by the vibrations through the wood of the cabinet. Johnny! Come here, please."

Johnny came over and looked inquiringly at the clinician. She held a stop-watch in her hand and extended the arm toward him. "Can you hear this?" she asked, smiling.

Johnny looked at the watch, then at the clinician and grinned. She moved her hand near first one ear then the other, varying the distance. Each time Johnny grinned. "He seems to hear. It is, I'm sorry to say, impossible to test these tiny children accurately. Now, what are his eating habits? Does he eat vegetables, milk, eggs, meat, cheese?"

"No, he's always been a feeding problem. He doesn't eat much of anything but he does drink a lot of milk. Ought I to make him eat more solid proteins? I thought children shouldn't have them."

"These foods are the muscle builders, and since he is a growing child, he has to have them to furnish the material for muscles. You can't build brick houses, you know, without bricks. Milk is made up so largely of water that it takes an enormous quantity of it to supply the materials needed for muscle building and repairing. It is an excellent source of calcium for bones and teeth. But growing children need these other protein foods to repair the already formed tissues repaired, you see, so they may do the very complicated work we call speech. Does Johnny chew his crusts? Or eat any vegetables raw?"

"No, he doesn't. I've never given him raw vegetables—won't he choke?"



"No, he'll soon learn to guide his tongue, keep his mouth closed and hold his breath while swallowing—muscles are very intelligent."

"I'm sorry to ask so many questions, but what has that chewing got to do with speech?"

The clinician smiled. She had answered just such questions from parents, eager to understand the difficulties of their youngsters, many times before.

"You see there are no special speech organs. Those that we use for speech have other, and more important work, as far as maintenance of life is concerned—what we call vegetative functions. That is, they are for breathing, swallowing, sucking, and chewing (food-taking) purposes. Now if these structures do not perform their first purposes well, they won't do an added and very special work well either, will they? If a child cannot or does not suck, he won't be able to make the vowels based on that pursing of the lips, hollowing of the tongue activity, will he? If his tongue hasn't learned to keep out of the way of his teeth in chewing, it cannot be expected to do such highly complicated and complex work as valving for the speedy consonants."

"Oh," Mrs. Brown had material here that needed thought before she could say more.

"You might," the clinician went on, "give Johnny thin strips of carrot to chew on or even gum, so that he may learn to control his tongue and chew vigorously. Also don't strain his vegetables. Give them to him in cubes, then in regular slices."

(Concluded on page 162)

Poetry

MARCH

By Queenie Davison Miller

She thrusts aside the littered fronds
From winter darkened earth
And frees the sod of chilly bonds
To give new bracken birth.

She breasts the tide of freshet flood
To where the alder dips
And tints each drowsy little bud
With gentle finger tips.

Rejoiced to know her vernal task
Commandingly begun,
She loiters on the hills to bask
And breathe the slanted sun.

THE WIND

By Jean Stagg

I would that I could be the wind
A swinging high and low,
Convention all undisciplined,
How quickly I would go.

I'd scale the highest mountain,
Then swoop down o'er the plains,
Make misty spray of fountains,
And loiter through the lanes.

I'd make the smallest grasses play,
And bind the tallest tree,
Fling birdies far on sky-high larks
In hilarious revelry!

I'd move the mighty ocean,
Make waves white-capped with foam,
Fill out the sails of stranded barks,
And send them winging home.

I'd cool the burning desert sands.
The grains about I'd sift.
Enjoy the sights of far-off lands,
Send thistledown adrift.

Strange eerie songs I'm sure I'd sing
In some deserted hall,
Bring down the bright-hued autumn leaves,
A blanket in the fall.

And then when day was nearly gone,
I'd calm down to sleep,
To wake up, rested, filled with song
The world again to sweep.

SPRING'S SERENADE

By Dorothy H. Porter

SPRING tossed her head at Old Man
Winter.
And cried, "I dare you to intrude."
The Old Man winked his fading eye;
And sighed, "I wouldn't be so rude."
Spring smiled and waved her slender hand
And flowers blossomed in the sand;
"You see," said she, "what joy I bring,
Now don't you wish that you were
Spring?"

The Old Man stood and from his face
The wrinkles fled with sudden grace;
He puffed and blew and snowflakes fell;
But Spring just smiled and waved goodbye;
There was a twinkle in her eye.
Tired Winter sank upon the ground,
While Spring went tripping through the
hills,
And when at dusk she found his mound
It was covered over with daffodils.

RESIGNATION TRIUMPHANT

By Irene E. Jones

(The author of this poem has been blind since
childhood)

Along the path that climbs life's mountain
peak
I wander slow, with feet that grope their
way;
The sun with soft caressing warms my
cheek,
But paints for me no gorgeous-colored day.

The darkness clings as though with fright-
ened hand
I might reach out and push aside the shades
of night.
Let in the day, and liberated stand
Within the glories of life-giving light.

For, in the darkness, life is incomplete,
A time for deep forgetfulness and sleep;
The day means action, for eager hands and
feet,
Full-filled with blessed toil—no time to
weep.

I yearn to have my part in building life,
A home where love returns at eventide
To find a respite from a world of strife,
And in the service of my hands take pride.

I long to know what mothers know of pain,
The joy to answer tiny arms that reach
For mine; beside my knee a heart to train,
A lisping voice a baby prayer to teach.

As I, created, am a living part
Of God's great plan to create life a-new,
And bring to ultimate peace the human
heart,
I ache to grow a life as my life grew.

These soul-desires throughout the years de-
 nied,
I question why, and beat with broken wings
Against the prison bars, like one who tried
To thwart God's will in great and little
things.

Then, words of comfort, spoken from afar:
"God gives each one his place and thou hast
thine;
He gives each clod a task, each shining
star,
And who art thou to question the design?"

And so, content, I grope the upward trail,
Not submissive to my fate, but strong.
With faith and courage I shall never quail
Beneath the lash, or twisting, torturing
thong.

I know not yet what part I have to bear,
Perhaps a minor chord within a hymn,
A little word in universal prayer.
A fleeting smile on features gray and grim.

But, God be thanked, I have a life to share,
A heart to beat in union with man,
A soul that sings, and still can humbly dare
To be a tiny part in God's great plan.

SPRING

By Belle Watson Anderson

I WANDERED along the foothills
And followed a winding stream.
Every flower that I carried home
Was the portrait of a dream.

A FEBRUARY DAY

By Virginia Woolley

LONG do I search through the dark, cold
house,
Yet I know not for what I seek.
Might it be the friend upon the bookshelf,
Who often in a dreary hour has comforted
My aching heart?
But no, for while I turn the loving pages,
My eyes wander to a vase of dying roses;
My ears catch the sound of a slow, rhyth-
mic tango,
And my heart is filled with deep sentiment
And emotion.

I have the urge to dance in a wild, swaying
fashion,
And though my spirit soars to the damp,
gray
Clouds above, I am standing motionless
In the open doorway.
The wind, gathering the spray from the
peeling
Rain, blows in on my face, cooling the fever
Within me.
Then as in a dream, my hands play strange
and
Souful chords on the yellowing ivories.
I weep a waterless tear for a person of my
own fancy.
Oh, changing moods depart—Let peace and
quiet
Overcome me!

HIS SOIL

By Anna Prince Redd

THE plowman scans with practiced eye,
Resting a moment from his toil:
The cirrus clouds that sweep the sky,
The folded furrows of his soil—

Scurrying clouds too white for rain,
Red soil too dry to promise yield—
Then drives his sweating team again
Across and up and down the field.

Behind his team he strides along;
Above his head the sea gulls fly,
He whistles, calls them with his song,
Gives back a raucous cry for cry.

He plows and sings, and sings and plows,
Nor stops until his plowing's done;
It's bound to rain, so he allows,
Undaunted by the glaring sun.

And when it comes, with fitful gust,
Or slanting strong and steady,
His fine rich soil as red as rust,
In deep-serr'd rows is ready.

He scans his work with practiced eye
And rests at evening from his toil;
He loves the blue capricious sky,
The folded furrows of his soil.

JEALOUSY

By Mrs. N. C. Michaelson

YOUR jealous anger, like a scorching sun,
Fell on the flower of love, that bloomed
so fair;
Too late, remorseful tears, like freshening
rain
Fell to revive it, for no love was there.



On the Book Back

EARLY UTAH JOURNALISM
(J. Cecil Alter, Stevens & Wallis, Inc.,
for the Utah State Historical Society,
1938. 405 pages. \$3.50.)

A PRODIGIOUS task of gathering and assembling factual information has been accomplished by J. Cecil Alter and his aides in this work. Nor is the human element lacking. In visiting every Utah town which has or ever had a newspaper, and in preserving facts concerning 585 publications, the victories and defeats, the dreams and the plights, the libels and the crusades, the politics and the persecutions have entered the pages of this volume in sufficient quantities to save it from becoming a mere tabulation of data. Something of the flavor of what is to follow is suggested by statements in the author's introduction: "The pioneer editor usually considered himself a weakling if he did not stand positively and aggressively for or against something. . . . As a result, there are more wrecks on the shoals and shores of newspaper journalism than of any other business of equal investment. . . . They portrayed the propaganda and public sentiment of earnest groups of people having sharply conflicting views. . . . No newspapers of any section of the country or of any period in the nation's history, were ever more eagerly awaited or more closely read than those hailing from Utah. . . ."

This work is valuable for reference, and has the added virtue of being entertaining to those who have an interest in the subject.—R. L. E.

DISPUTED PASSAGE

(loyd C. Douglas, Houghton Mifflin Company, Boston, 1939. 432 pages. \$2.50.)

TAKING the title from Walt Whitman, "Have you not learned great lessons from those who braced themselves against you, and disputed the passage with you?" the author works the solution of his theme through his favorite protagonist, the medical man. Into this book, Mr. Douglas introduces a Chinese-reared girl of American parents. The young doctor, who has been fired to exclude all that would divert him from his scientific research, finds that love and research can complement each other in building a finer life. The chief opposer of young Beaven was Dr. Milton Forrester, who recognized Beaven's worth and jealously wished to save him for science.

Into all of this author's books is injected a potent Christianity that will result in better living on the part of those who read them.—M. C. J.

A GARDEN OF PEONIES

(Translations of Chinese Poems, by Henry H. Hart, Stanford University Press, Palo Alto, California. 152 pages. \$2.50.)

THE author in his introduction to this volume of Chinese poetry makes the statement, "If civilization be, as I believe, 'the art of living together,' then China may well be considered more civilized than we of the West." The Chinese poems reflect the deep understanding of life and living and the feeling for beauty and culture which all of Mother China's children have.

The poetry is written in what we should term free verse, since it seems to express in poetic form the thoughts which could very

well be expressed in prose. The poetry in the book is at one and the same time restful and stimulating. We cannot help smiling a bit ruefully over the information that Liu Te Jen "though his reputation as a poet was firmly established, was never able to pass the literary examinations for public office." And we wonder whether it might not be worth while to try to set up some literary standards for those who would hold public office in these United States—and elsewhere.—M. C. J.

THE PAGEANT OF JAPANESE HISTORY

(Marion May Dilts, Illustrated, Longmans, Green and Company, New York, 1938. 341 pages. \$3.00.)

THE background of Japanese history is fascinating, as all history fascinates those who would reach back into the origins seek out man. The beginnings of Japanese history are shrouded in darkness, and historians must rely on the work of archeologists largely to reconstruct early life. The actual dawn of history in Japan was as late as between 400-700 years after Christ. The author traces the development of Japanese trends through the various forces at work in and about Japan during the successive generations.

Miss Dilts has lived among the Japanese where she could study at first hand their social conditions and history. She has done much scientific work that entitled her to an award from the Rockefeller Foundation so that she might return to Japan again to check her material and gather additional data before this book was finally published. The book also has been checked fully by the curator of the Japanese Library at Columbia University, which makes the volume the best short history available on this great island country.—M. C. J.

ON A RAINY DAY

(Dorothy Canfield Fisher and Sarah Fisher Scott, Illustrated, National Recreation Association, A. S. Barnes and Company, New York.)

DOROTHY CANFIELD FISHER needs no introduction to American readers. In this little book for children, she collaborates with her daughter. The suggestions that are included in the book for rainy days are merely indicative of what can be done when children are stimulated to create their own games.—M. C. J.

I WONDER

By Zara Sabin

THESE were your books and that your favorite chair—
I wonder if they miss you as I do.
I, who used to sit beside you there
And listen while you read, or read to you.
I wonder if the rug knows that your feet
No longer press it; the piano could
Still reflect your finger tips, if memories sweet
Of songs once sung are held by polished wood.

I wonder—oh, I know it can't be true.
That it is foolish of me thus to ponder;
And yet, they always speak to me of you—
Incessantly of you—I wonder!

LETTERS TO CHILDREN
(Compiled by Eva G. Connor, Illustrated, Macmillan Company, New York. 231 pages. \$2.50.)

BEGINNING with a fragment that was unearthed at Herculaneum and that was written by Epicurus to a little child, the author has diligently gone back into history to find letters that have been written by famous people to children. To enhance the book, there are ten delightful pictures of some of those to whom the letters are written.

This book, which children will enjoy, will prove of great interest to adults who will find surprising traits of character in historical characters. For instance, Philip II of Spain, who to most English-speaking people has been an ogre, displays in one of his letters to his daughter a delightful quality of whimsy and a love of beauty and a devotion amazing to those who have read of his Spanish Armada. The reader of this collection will wonder why history isn't written from these human fragments that have persisted, revealing some of the better characteristics of men and women.—M. C. J.

BLUE STAR

(Kunigunde Duncan, Illustrated, Caxton Publishers, Caldwell, Idaho. 206 pages. 1938. \$2.50.)

FAST-DISAPPEARING are the pioneers of the West, who dared all to accept the challenge of the new frontier. One of the women who left the drawing rooms of Washington in the eighties to teach Indians in the Dakotas was Corabelle Fellows, a girl who, although used to the niceties of life, had the courage to remain in the frontier country and win the respect of the Indians. From the respect and love they gave her, they selected her "Blue Star," the sign of the brave heart.

The story is told in the autobiographical manner that lends charm and verity. Moreover, the book gives the reader an insight into the educational work that has been and is being done by our government for the Indians.—M. C. J.

YOUNG EMERSON SPEAKS

(Unpublished discourses by Ralph Waldo Emerson, edited by Arthur Cushman McGiffert, Jr., Houghton Mifflin Company, Boston, 1938. \$3.00. 276 pages.)

IN these addresses of his young manhood, Emerson shows those qualities which made him famous as an author and lecturer later. His epigrammatic style, his truthful analyses show promise of his later richness. His subjects reflect even thus early in Emerson's life the seriousness of his thoughts and the depth of his wisdom. Such titles as "Pray Without Ceasing," "On Showing Piety at Home," "Conversation," "Trust Yourself," "Find Your Calling" are found among the twenty-five lectures reproduced.

Those who have learned to appreciate Emerson through his mature essays, will come to love him for the freshness of his style in this collection, never before published.—M. C. J.

The Church Moves On

NEW PROJECTS OUTLINED FOR CHURCH WELFARE

NEARLY 1400 Church Welfare workers, leaders of the sixteen stakes comprising the Salt Lake Region, met January 29 in the Assembly Hall to hear progress reports and obtain quota assignments for 1939.

New projects announced include: 1. Every Priesthood quorum in the area to aid at least one family during 1939 to find employment which will permanently remove them from any type of relief roll. 2. A processing plant for making various types of cereals to be built and operated by Highland Stake. 3. A manufacturing plant to make soap powders and other types of cleaners to be established by Liberty Stake.

An enlarged and diversified program will attempt to meet more nearly the needs of those earning sustenance through the Plan.

President J. Reuben Clark, Jr., sounded timely warnings. He stated that the actual mechanics involved in the Church Welfare Program, including organization, production, and distribution, are now in good order, and emphasized the fact that the real problem left was to develop the attitude in the minds of both leaders and persons helped which is necessary for living lives of righteousness.

B. Y. U. LEADERSHIP WEEK DEMONSTRATES "LIFE AT ITS BEST"

THE eighteenth annual Leadership Week of the Brigham Young University, held January 23-27, drew 3109 visitors from sixteen states, representing 95 stakes and eight missions of the Church. Daily lectures, demonstrations, and exhibits given in general assemblies and in more than forty different departments endeavored to show what the contributions of religion and the arts and sciences are to "life at its best." Speakers at the general assemblies who enlarged upon the theme included President J. Reuben Clark, Jr., President David O. McKay, Elder Richard R. Lyman, Elder Stephen L. Richards, and Dr. Adam S. Bennion. Under the general supervision of Franklin S. Harris, president of the institution, and a staff of ten committees headed by Professor Seth T. Shaw, outstanding programs featured the work and aspirations of the Church auxiliaries in particular, and furthered almost every field of scientific and cultural endeavor.

NEW B. Y. U. BOARD OF TRUSTEES APPOINTED

THE First Presidency of the Church on January 21 announced a new Board of Trustees for Brigham Young University, as follows: Heber J. Grant, J. Reuben Clark, Jr., David O. McKay, Rudger Clawson, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Adam S. Bennion, Franklin S. Harris, Franklin L. West, and Arthur Winter, Secretary and Treasurer.

The retired Board, released on January 19 with an expression of thanks and commendation for past services, was as follows: Heber J. Grant, president; Thomas N. Taylor, vice-president; Reed Smoot, Lafayette Holbrook, Joseph Fielding Smith, J. William Knight, Stephen L. Chipman, Joseph Reece, Sylvester Q. Cannon, and Leah D. Widtsoe. Edward H. Holt and Joseph Don Carlos Young, who held membership on the Board, had passed away before the reorganization.

EAGLE GATE CHANGE SUCCESSFULLY OPPOSED

UNEQUIVOCAL opposition on the part of Church, civic, and historic groups, and thousands of individual petitioners, caused the Utah State Road Commission to abandon its plan to widen Eagle Gate and State street north of North Temple street in Salt Lake City. It was declared the project would injure the historic value of the Eagle Gate and destroy the Pioneer wall flanking the Bee Hive House.

As proof that no alteration should be allowed to touch the building or

grounds in question, reference was made to the plaque affixed to the Bee Hive House bearing the following inscription:

Department of the Interior,
Washington, D. C.

This is to certify that the historic building known as The Bee Hive House in the County of Salt Lake and the State of Utah has been selected by the advisory committee of the Historic American Buildings Survey as possessing exceptional historic or architectural interest and as being worthy of most careful preservation for the benefit of future generations, and that to this end a record of its present appearance and condition has been made and deposited for permanent reference in the Library of Congress.

CONGRESSMAN LAUDS WELFARE PLAN

DURING a debate on appropriations, January 13, in the House of Representatives of the National Congress, Congressman Pierce of Oregon gained the floor and in a four-paragraph eulogy that may be found entered in the *Congressional Record*, called attention to the aims, organization, and accomplishments of the Welfare Plan of the Church. Stating that he had personally attended some of the meetings relative to the relief program of the Church, he asserted that as far as he knew "this is the only religious organization that is making a really determined effort to meet the problem."

TABERNACLE CHOIR HOLDS ANNUAL DINNER

THREE HUNDRED TWENTY-FIVE members of the Tabernacle Choir, in company with their partners, (Concluded on page 161)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED JANUARY 23, 1939 - DEPARTED FEBRUARY 2, 1939

Left to right, first row: William U. Schefield, Jr., Wilfred K. Wagner, David Arthur Harris, Leslie Marvin Bowers, LaRue Valgardson, President Don B. Colton, Dayle Allredge, Ted Beck, Dean Nielson, Alvin Christensen. Second row: Jose S. Sanchez, James R. Blaser, Barker Selman, John D. Laudie, Seymour J. Godfrey, Boyd T. Squires, George R. Biesinger, Keith Hunter, Norman Hardin. Third row: Alfred T. Zaun, Ted R. Kindred, Wm. Howard Edwards, Delbert Palmer, Lloyd Jay Allen, David Young, Gilmer Norman, John C. Johnson, Keith Gudmerson, Muthan Niederhauser. Fourth row: G. H. S. Henderson, Clayton Larson, Ross McMinn, Robert P. Kirkham, Yale Peterson, Warden W. Johnson, P. LaVell Koller, L. Clef Covington, Ned T. Lovless. Fifth row: Jarvis Kedington, Ellis G. Nelson, Wilford W. Goodwill, LeRoy P. Taylor, Olsen, Maurice Clayton, Max C. Larson, Tom R. Summers, Delbert W. Curtis, E. Otho Johnson, Jr., G. L. Williams, George A. Gundry, Robert S. Thorup, Barlow, Arden DeBoer, Wm. M. Harker, J. Milton Orne. Sixth row: J. Dallas Burdette, Roy Finsen, G. Williams, George A. Gundry, Robert S. Thorup, Burlow, Arden DeBoer, Wm. M. Harker, J. Milton Orne. Seventh row: Elmer Orell Johnson, Walter Miller.

Editorial

President Clawson Nears 82

For his past service, for his present usefulness, for his example of integrity, consistency, and devotion, and for the accomplishment of having lived actively eighty-two years with the honor, respect, trust, and affection of his friends, associates, and fellow men, the editors of the *Era* congratulate President Rudger Clawson as he nears the eighty-second anniversary of his birth. He has served the Lord. He has blessed mankind. We wish for him those blessings which are reserved to those who live life well.—R. L. E.

Men as they are

ONE of the most universal wishes of humanity is that humanity were somehow different. Even those we love sincerely, we love with an awareness of their faults, and love them in spite of their faults. We yearn always for better things in men.

We love our neighbors—sincerely so. But we wish that they would refrain from doing those things which annoy us. We cherish and respect our associates, but we wish that we did not see in them those traits of human weakness which are common, in greater or less degree, to all mortal men, and with which we ourselves are so generously endowed.

We protest nepotism in others, while we place our own kin in whatever position of favor we are able to place them, justifying ourselves by reason of the circumstances. We protest acts of acquisitiveness in others, while we ourselves seize every reasonably legitimate opportunity to add to our own store. We condemn in others all of those traits of humanity to which we are blind, or partially so, in our own lives. In short, we wish men were different, but they are as they are, some better, some worse, but all falling short of the ideal of perfection—of which only one faultless Pattern ever walked the earth.

These are things we all know of others, and we know them even of ourselves, whenever we are honest and courageous enough to turn the spotlight of scrutiny inside instead of outside. And these deficiencies of human behavior are the reason for the failure, or partial failure, of every idealistic movement since time began, and before. Except for them Lucifer would have kept his first estate; Joseph would never have been sold into Egypt; Israel would never have wandered forty years in the wilderness; Samuel would never have replaced the sons of Eli; David would never have brought about the death of Uriah; Martin Luther would never need have become a Protestant; Robert Owen would have had his Utopia; there would have been no great Apostasy and hence no need for a Restoration; there would be no bad governments, no dictators, no locks, no jails, no violence, no fear, no infidelity.

But that's another story—something to be hoped for, to be sought after, but something that neither has arrived, nor will, until the promised day when the Lord Himself reigns upon earth and all men shall know Him as their King. In the meantime our job is to take men as they are, without excuse, without apology, without evasion of responsibility, and use them in that manner in which they can

best be used, and help them to become better than they are. Any organization that does less than this does not justify its own existence. Any movement, creed, or philosophy that does not have this as its fundamental aim and actual accomplishment does not merit continuance.

The problems involved in taking men as they are, and using them for the upbuilding of themselves and the common good are not fundamentally different today from what they have always been in the history of the world or of the Church. Not perfect men, but unlettered fishermen were those from among whom the Savior chose to be His Apostles in the day of His ministry. Nor did perfect harmony dwell among them even in His presence. Nor did perfect loyalty, even to Him and His person, result from all His choices. But they grew, and all who continued faithful made their exit from life with broader vision and greater service than when He found them on the shores of Galilee.

Not perfect men did the Lord raise up unto Himself when He effected the Restoration of the Latter-days—neither the unschooled boy who was His chief instrument, nor those who rallied to the cause to become part of the leadership, walked without deviation. The Doctrine and Covenants bears witness, as do the Old and New Testaments before it, of the Lord's frequent displeasure, disappointment, and sharp reprimands. And as with the leaders so with the people.

Another example of what our leadership has done with men as they are, is found in the western colonizing era under the leadership of Brigham Young and his aides. Old country artisans and tradesmen were helped to adapt themselves to frontier life. The poor were encouraged to the dignity of self-reliance. The "oppressed of all nations" were shown the way to become prosperous citizens of a liberty-loving, God-fearing commonwealth. Men were found as they were, and helped to become better than they were.

And so the problem remains as it always was. Men are still as they are, and it is still our job to help them to become better. If, in our day, they are being encouraged, for one cause or another, to indulge and accentuate some of their less desirable inclinations, our responsibility becomes even greater and our mission more vital.

Such is the function—the only function—of the Church of Jesus Christ and all its helping organizations: not only to find desirable associates and accept them into our fellowship, but to take men as they are and help them to become better than they are. And on that day when we lose sight of this function as the primary reason of our existence we shall become an organization without a purpose worthy of perpetuation.

The conclusion of the whole matter is this: Sometimes I wish that other men were different. But then, sometimes other men wish that I were different. And so, in the wisdom of Providence, finding ourselves as we are, it is our eternal hope that we shall continually become better than we are, both we, and those to whom we look for leadership, and those who look to us for leadership. The Lord being willing, we shall so move on together.—R. L. E.

The Church Moves On

(Concluded from page 159)

members of the choir staff, the First Presidency and the Presiding Bishopric and their wives, attended the organization's annual dinner party, February 2, 1939, at the Hotel Utah. A ten-minute skit was presented by each of the voice sections; and short addresses were made by Church leaders. Dancing followed the program. Alex P. Anderson was chairman of arrangements, assisted by Dr. T. A. Clawson, Jr.

ALL INDIAN BISHOPRIC HEADS WASHAKIE WARD

A RECENT re-organization gave to the Washakie Ward, Malad Stake, the first all-Indian bishopric to be appointed in the history of the Church. Succeeding George Parry, released after nine years' service, are Moroni Timbimboo, bishop; Nephi Pecdash, first counselor, and Jim John Neaman, second counselor.

BRIGHAM YOUNG DESCENDANT LEADS SUNBOWL PARADE

NELL B. MCKAY, second great-granddaughter of Brigham Young, acted as grand marshal of the Sun Bowl carnival parade, held January 2, in El Paso, Texas. The carnival, which this year featured a football game between the University of Utah and the University of New Mexico, in the Sun Bowl, is regarded as one of the biggest events in the southwest.

FAITHFUL ERA SUBSCRIBERS OBSERVE ANNIVERSARY

Proud that they have welcomed *The Improvement Era* and its predecessor, the *Contributor*, into their home from the very beginning, Sister Laurette M. and Brother Sven Peterson of Sanford, Colorado, recently celebrated their golden wedding anniversary. The couple, who have rendered distinguished service to Church and community, were early settlers in the San Luis Valley, Colorado. Brother Peterson drove the stakes which marked off the Sanford townsite, surveyed by his father in 1885. (See photo, page 175.)

SEMINARY DEDICATED AT IDAHO FALLS

A MODERN seminary building, with accommodations for 110 students, was dedicated Sunday, February 5, at Idaho Falls by Elder Charles A. Callis. Of brick with terra cotta trim, the one-story building has two large class rooms and two offices. Seminaries have been constructed in recent years at Ririe, Ucon, Midway, and Rexburg, in Idaho. Construction has also begun on one at Blackfoot and funds are being raised for a seventh at St. Anthony.



PRESIDENT RUDGER CLAWSON

PRESIDENT CLAWSON NEARS 82ND BIRTHDAY

A APPRECIATIVE Church membership offers sincere good wishes to President Rudger Clawson as, on March 12, he prepares to enter the 83rd year of his life. Even an industrious, methodical worker, President Clawson is serving his 41st year as a member of the Quorum of the Twelve, over which he has presided for twenty years. The beloved Church leader still leads an active daily existence.

APRIL CONFERENCE MUSIC FESTIVAL PLANNED

R EHEARSALS under the direction of local organists and choristers are being conducted in wards of the sixteen stakes in the Salt Lake area in preparation for a choir festival to be featured during general conference week in April. 3000 voices will take part in the mass performance to be given in the Tabernacle, under the direction of the Church Music Committee. The following are assisting Tracy Y. Cannon in making arrangements: J. Spencer Cornwall, Frank W. Asper, Alfred M. Durham, Wade N. Stephens, Albert Eccles, Mrs. Rose B. Lewis, and B. F. Pulham.

DEATH CLAIMS WILMA JEPSON

FUNERAL services were conducted on Tuesday, January 31, for Wilma Jeppson, prominent health education leader, a member of the Primary General Board, and Associate Professor of Physical Education for women at Brigham Young University. Death came after a lingering illness. Gifted in her field of recreational leadership, she will be especially remembered for her work in organizing the first posture parade of girls from high schools as part of the annual B. Y. U. relay carnival, a feature which has since become its most spectacular event.

PRIMARY COLLECTS BIRTHDAY PENNIES

MORE than 2,000,000 pennies found their way into Primary collection

boxes all over the world during February when the organization staged its annual drive for funds for the Children's Hospital in Salt Lake. Each Church member was asked for as many pennies as he is years old. Construction is expected to begin during the summer on a new hospital, a site for which has already been secured.

Thursday, January 5, 1939

Elder Melvin J. Ballard dedicated a seminary building at Mesa, Arizona.

Egbert D. Brown was sustained as Bishop of the Mesa Second Ward, Maricopa Stake.

Sunday, January 8, 1939

President Heber J. Grant dedicated the new chapel in Glendale Ward, Pasadena, California.

President David O. McKay dedicated the new chapel in Edgewise Ward, Highland Stake.

The Fairview North Ward, North Sanpete Stake, chapel was dedicated by Elder Charles A. Callis.

February 5, 1939

Thomas W. Muir, with Andrew Jacobsen and Orson M. Richins as counselors, was appointed bishop of the 21st Ward, Ensign Stake, succeeding Harold G. Reynolds, and Walter A. Wallace and W. A. Hardy, counselors.

FORMER ASSISTANT ORGANIST DIES

FUNERAL services were held February 8 in the Hollywood Stake Tabernacle for Walter John Poultain, former assistant organist in the Salt Lake Tabernacle. Before taking up residence in California, he was a student under the late John J. McClellan, Tabernacle organist, and directed an orchestra and several choruses in Salt Lake City.

UTAH'S EARLY WOMAN DOCTOR PASSES ON

SHORTLY after having celebrated her 92nd birthday, Dr. Ellis Reynolds Shipp, one of Utah's earliest women physicians, died January 31, 1939, leaving behind her a memorable record of service to the women of the state. Born in Davis County, Iowa, in 1847, while her parents were on the pioneer trail to Utah, she later attended the Brigham Young family school in Salt Lake. Herself a graduate, at the age of 28, from the Women's Medical College of Philadelphia, Dr. Shipp founded a school of nursing and obstetrics in Salt Lake from which almost 500 women were graduated. During her sixty years of active service she was a member of the Deseret Hospital staff and has been a member of the staff of the L. D. S. Hospital since that institution was established. One of the eight women to have been elected by the Salt Lake Council of Women to the Women's Hall of Fame, she is survived by three daughters, 38 grandchildren, 25 great-grandchildren, and four great-great-grandchildren.

Homing

(Concluded from page 156)

"Thank you, I will."

"I've a few more questions to ask you, Mrs. Brown. What childhood diseases has Johnny had?"

Mrs. Brown settled back in her chair, still puzzled. "He had whooping cough when he was nine months old, that's all."

"That's quite enough to upset the regular development of speech, for," and the clinician went on to explain Mrs. Brown's unasked question, "that time and shortly after was the normal time for speech to appear. It was delayed by a serious respiratory ailment."

"Johnny seems to have had a lot of reasons for not talking."

"O, we're not through yet. We haven't run through his whole history. Was Johnny breast-fed?"

"No—I wasn't able—"

"And did you 'help' him by making the hole in the nipple nice and large so he needn't work so hard sucking?"

"We-ell, I'm afraid I may have opened it a little with a sterile darning needle. Someone told me—"

"I know. So you see, Johnny never had to suck at all. He just swallowed. He doesn't chew bits of solid food—he hasn't had a chance to learn the basis of speech movements."

"Can I do anything about it now?" the eager mother wanted to know.

"Yes, we'll help you teach him these vegetative activities so he can get ready for speech. We have now worked back to the actual birth. Was there anything unusual in that? Were you completely anesthetized?"

"No, just the bit of ether."

"Was there any delay in Johnny's breathing after birth?"

"No."

"Good. You remember we said *any* delay is a risk to the proper functioning of a tissue. Were you suffering from any chronic infection before Johnny's birth?"

"No, not that I know of."

"Was there any severe illness in the family that might have made you exceptionally tired and weary?"

"No." Mrs. Brown seemed more and more puzzled at this line of questioning.

"At that time were you in some financial straits that worried you? Or were you emotionally upset?"

"No—but I don't see—"

"It's unfortunate that so many do not see the relationship. You know, of course, that the only nourishment the unborn child can get is from the blood stream of the mother. Not directly, but by a kind of double exchange—the fetal circulation sending waste into a common territory and the mother's blood stream sending oxygen and food materials there, from which the fetal blood stream receive it. Now anything

that is carried by the mother's blood stream, such as toxic materials from an infection or excessive glandular secretions such as might be present under severe emotional strain, would also be sent to the child. If the mother lacked nourishment or oxygen (as might be shown by a low red blood cell count), that lack will also be found in the fetal blood stream. Healthy, happy, well-nourished mothers are essential if we are to have healthy babies. Pediatricians have estimated that over 6,000,000 children have been hurt by recent economic stress. Our work has increased enormously—'depression babies' we call them."

"But Johnny—"

"Of course. Now let's get his pulse rate and have the doctor make a blood count. Then we'll get busy on his specific training. Now what days could you bring him here . . ."

Johnny is going to learn to talk. He is one of the estimated 6,000,000 children affected by the depression. If this figure seems enormous, Dr. Muyskens* finds that speech difficulties have increased by 100 per cent in the last ten years. The old estimate of 12 per cent of the population no longer holds. Lack of proper diet, unhappiness, strain on the mothers must be paid for by the children. "The sins (of omission as well as commission) of the fathers—"

If the various Johnnys are unfortunate enough not to be near a speech clinic or some private teacher who understands the problem, there are things that can be done. Mothers can see to it that the nutrition is brought up to optimum, that the child gains in weight. This may necessitate expense for eggs, meat, cheese, milk, fresh vegetables and fruit. It may mean stepping up nutritive processes by high Vitamin B feeding, and cod and halibut oil. If she is not sure of herself, she can write the Superintendent of Documents, Washington, D. C., for Farmer's Bulletin 1757.

With the nutrition properly adjusted, a mother can teach her babies nursery rhymes and rhythmic games which help in rhythmic development and control of speech. She can eliminate the encouragement of "baby talk." She may not be able to help a child in the way of making "difficult" sounds, but she can encourage care in speaking until the habits of correctness are established. Not that deranged speech development is the result of encouragement or any other mental phenomena, for if the efficiency of nervous as well as muscular activity depends, in part at least, upon physiology—digestion, circulation—then neither nerves nor muscles can be said to control each other. They integrate in function for the production of speech. And "mind" (mental activity) is a highly specialized nerve

*Director of Speech Clinic, Institute for Human Adjustment, University of Michigan.

center. Therefore a good state of nutrition is of paramount importance to good speech.

Mothers may also help in guarding children from disease, at least until speech has been well "set"—guarding the child carefully past his third year at least.

The prenatal nutrition determines the degree of efficient development made by structures and "organs." The work done by these body parts depends for its energy upon lack of interference by diseases and optimum nutrition after birth.

Any "correction" of speech difficulties must, to be of lasting benefit, see to it that any derangement in these factors is corrected, in so far as possible, before "exercises" are given. No roof can stand unless the foundation is firm.

If a child is nicely tided over this period of speech development, then the unfolding personality becomes more useful, positive. Thus what is done to keep mothers happy and aids in the well-birth of children and their development will have meaning to the adult. For from such small beginnings useful personalities result. Prevention is more valuable than cure.

The Singing Mothers

(Concluded from page 155)

of music for the Boys' and Girls' schools, a position which required the same abilities in organization and conducting which have been so marked in her later work in the auxiliary associations, particularly in handling the large organization of Singing Mothers. Since last fall when Sister Sackett went to New York to study, Wade N. Stephens, assistant Tabernacle organist, has ably conducted the group, which augmented with Singing Mothers of other stakes and missions will furnish the music for April 6 of General Conference.

The Singing Mothers have attained a high and honored place in the hearts of the Latter-day Saints. They are praised by those high in authority for their beautiful contribution to the large gatherings of the Church; they are established among the cultural arts of our people; within their own souls there must be glorious satisfaction and joy in praising the Lord in song.

The Native Blood

(Continued from page 151)

"Youabetcherlife! Come on, old man," he called in tones audible like the voice of a yearling calf, "I'll let this gray horse say it for me."

(To be Continued)

Here's How—

Tempting New Dishes for In-Between Season Meals

Spaghetti-Fiesta
Tomato Jelly Ring
Rolled Sandwiches
Chocolate Cream Filled Angel Cake
Divinity Fudge

Don't forget the cooking schools. The first one was a grand success in Highland Stake; Liberty Stake, Harvard Ward, Thursday, March 23; Granite Stake, Lincoln Ward, Thursday, April 13; Bonneville, place to be announced, Wednesday, March 17; Wells Stake, Wells Ward, Thursday, June 15. The other stakes are now making their arrangements for the cooking schools which will be conducted by Barbara Badger Burnett.

1
ALL
IN
ONE
For Beverages
For Baking
For Dessert-Making
*because
it's Ground*



Whenever the recipe calls for cocoa or chocolate . . . call on Ghirardelli's *Ground Chocolate*. There's no grating; no melting; no waste. You save time, steps, dishes!

GHIRARDELLI'S
Ground Chocolate
 SAY GEAR-AR-DELLY

DOLL UP DULL MEALS with **GLOBE "AI" BISCUITS**



The family will forget you're serving yesterday's left-overs, if you give them plenty of fluffy, melt-in-your-mouth Globe Biscuits. It's child's-play to make perfect biscuits with ready-mixed Globe "AI" Biscuit Flour. You don't have to handle the dough gently. Treat it rough—thump it. In fact, the rougher you treat it, the better your biscuits will be. So be sure to ask your grocer for Globe "AI", the Biscuit flour that's EASY to use—the kind that makes perfect biscuits with the real home-made flavor!

The Quick, Easy Way to Make...

- Biscuits
- Muffins
- Dumplings
- Shortcake
- Nut Bread
- Meat Pie Crust

And many other good things!

GLOBE "AI" BISCUIT FLOUR

Don't Serve SKIMPY Breakfasts!



**GLOBE
"AI"
PANCAKE FLOUR**

Start your husband off to work and your children off to school with a delicious pancake breakfast—one that provides lots of nourishment—lots of pep and energy. Make pancakes the quick, easy, THRIFTY way—with Globe "AI" Pancake and Waffle Flour. This special pancake flour contains lots of buttermilk for extra richness and flavor.

Welchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; MELVIN J. BALLARD, JOHN A. WIDTSE, AND JOSEPH F. MERRILL

PRESIDENT CLAWSON'S LETTER

The "Era" is pleased to have the privilege of publishing the following letter sent to the field by President Ruder Clawson. It will be read with interest by all who hold the Priesthood.

TO THE COMMITTEES AND QUORUMS OF THE MELCHIZEDEK PRIESTHOOD OF THE CHURCH

January 28, 1939.

Dear Brethren:

We heartily congratulate you on the work you did during 1938 and the degree of success that attended your efforts. During this period the so-called New Priesthood Plan was being put into operation. As a result the year 1938 witnessed more activity by the members and quorums of Priesthood than had been shown for a long time. This gives us all cause to rejoice.

But let us not "rest on our oars" and be satisfied with our present state of activity. We all know there is room for improvement even by the most active quorums. And those committees and quorums that were slow in getting started with their activities might well make special efforts to catch up with the leaders. "What man has done man may do." Active, energetic leadership can accomplish wonders. The Lord will bless those who worthily to magnify their callings.

We call your attention especially to the following suggestions:

1. Emphasize the importance of a monthly union meeting of the stake Melchizedek Priesthood committee with the officers and leaders of the quorums. These meetings are a key to the success of the "new plan."

2. In these meetings study carefully the meaning of each of the 20 numbered questions on the Quarterly Report forms. Determine how and where the data can be secured to answer these questions, whether from bishops, ward clerks, quorum officers, or committees, etc. Try to get all the officers to have the same understanding of these questions so that there will be uniformity in answering them.

3. The data needed for answering the questions should be kept in writing by the secretary of each group or quorum so that the end of the quarter the report forms can be readily and fully filled in. An inexpensive book may serve to keep the required data.

4. Let the stake committee and the officers of each quorum study how the quorum and the groups composing it (if there are groups) can best be brought into full activity. For example, find what activities and projects are

suited to each quorum. (See list, page 770, *Improvement Era*, December, 1937, and the information given in the Second 1939 Quarterly.) The monthly issues of the *Era*, Melchizedek Priesthood Department, beginning December, 1937, name projects and give suggestions.

5. Encourage the officers and members of all Priesthood quorums to cooperate fully with the Church Welfare committees of the stake and wards.

6. Encourage these bodies to cooperate likewise with the committees in charge of the campaign for the non-use of liquor and tobacco by all Church members.

7. Aim to have a meeting of every quorum and of the groups of every quorum visited by one or more members of the stake committee *at least* once every quarter. Backward quorums should be visited more frequently.

8. During 1939 this office will send Quarterly Report forms to be used by groups in making reports to their respective quorums. All quorums that cover two or more wards are made up of groups that meet weekly in their respective wards. The Quarterly Reports sent to the stake are *quorum* reports, for the making of which group reports are needed.

9. Let every quorum, especially the officers, be kept informed of the contents of the Melchizedek Priesthood Department of every issue of the *Improvement Era*. One way to do this would be to listen to a suitable report once a month on the contents of this department.

The foregoing are a few of the suggestions that arise from reading the Quarterly Reports made by the quorums. To burden you is farthest from our desires; but for the good of all we urge increased activity by all the quorums of the Holy Priesthood, knowing that this will bring an increase in divine blessings. The Lord never fails to reward us as abundantly as our merits justify.

We pray that He will preserve you all from the power of Satan, and give you the rich inspiration of the Holy Ghost that you may be happy and successful in all your work.

Sincerely your brethren,

The Council of the Twelve,
By Ruder Clawson,
President.

IS THIS TRUE?

NOT long ago a live stake chairman of the Melchizedek Priesthood committee came to the office. Among other things, he remarked that "any man failing to reply to respectful personal letters relative to his duties and responsibilities is guilty of a gross neglect of duty and treats with contempt the writer of the letters."

Will all those responsible for making reports ask themselves if any part of the statement could apply to them?

The stake chairman was speaking of those responsible for filling in the Priesthood report blanks. He himself is a "do it now" type of man. He wants the reports from his stake to be sent when due. But this can not be done if the quorum reports are not promptly sent to him.

Brethren, no one wants to complain or criticize, but is it not possible that reports shall be made when due? Let those responsible for making the reports consider and answer this question. How much more smoothly things would move if all of us were "do it now" men.

ANTI-LIQUOR-TOBACCO COLUMN

ALCOHOL HELD MAJOR ACCIDENT CAUSE

UNDER this heading the *Journal of American Insurance* in its January, 1939, issue publishes an interesting and informative article.

The *Journal* says:

There has never been much doubt in the public mind of the truth of the axiom that alcohol and gasoline do not mix. But just how large a contribution the drinking driver made to America's motor accident toll has been pretty largely a matter of conjecture.

Dr. Herman Heise of Pennsylvania carried on an investigation that led him to the surprising conclusion that it "was the drinking driver—rather than the driver who was quite drunk—who was causing most of the trouble." This conclusion is supported by traffic accident investigators.

This conclusion led several agencies to cooperate in an investigation that was recently published in an issue of the *Journal of the American Medical Association*.

Among other conclusions of the study was that "women drink and drive as much as men when the number of women driving at various hours of the day is considered. . . . As alcohol increases, accidents increase, and at a rate somewhat proportional to the increase in alcohol."

"It has not yet been objectively and conclusively proved how important a causative factor alcohol is" but "the data gathered . . . confirm a self-evident fact—that alcohol is a major cause of automobile accidents."

IT CAN BE DONE

THE objective of the No-Liquor-To-bacco Distribution Campaign is to place in every Mormon home at least one copy of each booklet—*Alcohol Talks to Youth, Nicotine on the Air, and The Word of Wisdom in Practical Terms*.

Can this objective be reached? Yes! "Where there is a will there is a way."

From one stake came the complaint two or three times that the first shipment of *Alcohol Talks to Youth*—in number about one-tenth of the stake population—could not be sold. Some months later, Elder Melvin J. Ballard attended conference in that stake. He asked that the booklets be brought to the conference. *They were all sold in one day.*

If properly approached, who of our people would refuse to buy a booklet that tells simply, interestingly, and truthfully (no exaggerations) why alcoholic beverages are not "good for man"? Of all the things that money can buy where is there one where so much value can be bought for a dime as is found in *Alcohol Talks to Youth*?

CAN WE AFFORD IT?

RECENTLY we obtained data from official sources relative to the sale of alcoholic beverages and cigarettes in the State of Utah during 1938. The sum total is staggering. Furthermore, the amount paid for distilled liquors at each of the state liquor stores (these stores do not sell beer) would startle many of the people who live in towns where these stores are located.

We were also furnished the "per capita consumption" of distilled liquor in each state of the American Union and the District of Columbia. This consumption was less in Utah than in any other state west of the Missouri River. However, Iowa, New Hampshire, and Vermont had a lower consumption than Utah. But these three states are not "tourist states." Of course no one knows how much tourists pay in Utah for liquor and tobacco, but no one doubts that they pay a considerable part of the whole.

With the foregoing introduction may we pass on the figures we received as follows:

For distilled liquors in 1938 there was paid \$3,938,565.75; for beer \$3,959,922.30; and for cigarettes \$2,672-656.65. Total \$10,571,144.70.

There is only one favorable thing about this enormous sum—it is 6% less than for 1937. But remember that this vast sum (Utah has a population of only five hundred and fifty thousand) does not include that paid for cigars and forms of tobacco other than package cigarettes. Neither does it include money that may have been paid for bootleg liquor.

But one may say that no bootleg liquor is sold in Utah. Be not deceived! Mr. Sam Morris, in his KSL radio address December 5, 1938, gave astonish-

ing figures from federal government sources indicating that the bootleg business in the United States was never greater than during 1938.

And here is an unexplained fact. No distilled liquor for beverage purposes can be legally sold in Utah except through state liquor stores. The state had 94 of these stores during 1938, and it bought 94 hard liquor permits from the federal government. But the federal government sold 194 hard liquor permits. Who were the 100 that bought permits to sell liquor in Utah contrary to Utah laws? Were they bootleg vendors? Why did these 100 people buy a Federal permit? If free of the federal government, were they willing to run the risk of the state?

Again, during 1938 the federal government issued in Utah 1192 permits to sell beer. How many beer vendors bootlegged hard liquors? Was there no hard liquor bootlegging in Utah during 1938?

But in any case, the amount paid in Utah for "legal" liquor and cigarettes was many times too great. And the same is true of every other state. Governor Blood of Utah in his budget message to the legislature estimated the total state revenues for the biennium 1939-41 to be \$7,477,618.83—only 70% for two years of what Utah legally spent in one year for narcotics injurious to pocket, health, morals, and faith.

Can we afford it?

SEVENTIES' COURSE OF STUDY ANNOUNCED

NON-CONFLICTING MONTHLY MEETING TO BE ARRANGED.

LETTERS have gone out to all Seventies' quorums and to stake presidents announcing a new course of study for the monthly quorum meetings of the Seventy and reaffirming the inviolate necessity of arranging a monthly meeting from which *it will not be necessary for any member of the quorum to be excused because of any conflicting Church assignment*. The letter reads in part:

A meeting must be arranged by you at which it will be possible for all the members and the presidency of your quorum to attend. This meeting should be held once in each month. Consent has been given by the Quorum of the Twelve and the time can best be arranged by yourselves and your stake presidency. However, it is important that a meeting be arranged from which no Seventy is excused by virtue of some other Church appointment.

For the purpose of creating spirituality and preparing the Seventies for disseminating the Gospel of Jesus Christ, these monthly meetings are to be arranged—and to create quorum unity and fellowship.

COURSE OF STUDY PROVIDED WITHOUT COST

THE course of study to be considered at these monthly meetings is printed as a brochure and will be mailed out to each quorum member without cost, at intervals of approximately every four months. The first material to be dealt with is based upon the radio series recently delivered over KSL by President Rulon S. Wells, and will deal, among other things, with the following subjects:

- The New and Everlasting Covenant.
- The Light of Christ.
- The Garden of Eden.
- The World's Greatest Battle.
- The Burning Questions of Good and Evil.
- Salvation.
- The Ten Commandments.
- The Coming of Our Lord.
- Saints and Sinners.
- Converting Sinners Into Saints.
- True Devotion and Walking in the Light.
- Sanctifying Our Souls.
- Preparing for Celestial Glory.
- The New and Everlasting Covenant.

Having selected a teacher for your group of Seventies, and each member of this group having received, without

4TH WARD ELDERS' CHORUS OF POCATELLO

Artie F. Ostrow, conductor; Leon A. Madsen, accompanist. This chorus has appeared at widely scattered Church, Civic, and recreational functions.



FORMER BISHOP DAVID W. ARCHIBALD OF SALEM WARD, REXBURG STAKE, IN IDAHO, AND HIS EIGHT SONS

One son is now on a mission, three in college, and four in high school and grade school. Mrs. Archibald and three daughters were present but not in the picture. When their four eldest sons held the Melchizedek Priesthood, The "Era" has been in this home for 24 years.

Left to right: David W. Archibald, Merlin, Keith, Don, Blair, Robert, Reo, Ralph, Ronald.



cost, this series of lectures, which will come forward to you each four months in ample time for the membership of your quorum to have them for study, a most instructive and profitable year should follow the endeavors of your Seventies during the year 1939.

It is suggested that each quorum obtain a teacher who can inspire the Seventies to love the studies they undertake, who can impart the important things for each lesson, and who can bring out from every member of your quorum responses to the beautiful lessons given as a means of bringing spirituality, new life, faith, hope, and a knowledge of the great work which has been entrusted to the Seventies.

May the Lord bless the Seventies and qualify them to become preachers of righteousness, that we may all fit ourselves for the responsibilities which have been placed upon us by the Church.

THE SEVENTIES FUND NOW DUE

THE First Council is grateful for the remittances which have come from a goodly number of the quorums of Seventy, and, while we realize that this is a voluntary offering on the part of the quorums, there have been so many new quorums created and so many Seventies brought into the service during the past few years who have not had an opportunity to acquaint themselves with the procedure, that we briefly call to your attention the fact that the First Council is under the expense of a paid secretary and office and travel expense. Postage and stationery accounts have been trebled; there is the expense of more than a thousand dollars for the printing of the monthly quorum lessons which we are sending out gratuitously to the quorums. Unless all the quorums send a fifty-cent voluntary donation for each member of each quorum, excluding, of course, those who are on foreign missions, we will not be able to accomplish what we have in mind for the Seventies and the increased activity in our stake missions.

If any, through neglect, have forgotten to send in the fund, if you will please do so at this particular time it will be doubly appreciated.

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

QUORUM AGRICULTURAL ACTIVITIES IN THE RICHFIELD REGION TO BECOME A PATTERN FOR THE WHOLE CHURCH

THE suggestion was recently made by the General Welfare Committee to the Richfield Region that they set up stake and regional agricultural committees. As a result the following

stake committees have been appointed by the respective stake presidents, with the first named acting as chairman: Sevier Stake—Francis M. Mortensen, Leslie A. Poulsen, Ab Hansen; North Sevier Stake—W. R. Johnson, J. Arthur Christensen, John Nielsen; South Sevier Stake—John Magleby, Henry J. Cotter, H. F. Roberts; Garfield Stake—Thomas A. King, Herbert S. Gleaves, Henry Sudweeks; Wayne Stake—George D. Eckerley, Arthur Meeks, George L. Coombs.

At a meeting held at Richfield under the direction of President Poulsen of the Sevier Stake on February 3, these several stake committee chairmen met and organized their regional committee. They named Francis M. Mortensen, of Richfield, chairman of the regional agricultural committee, with John Magleby, vice-chairman. A secretary will be named later. These men are technically trained in the agricultural field and have had a lifetime of practical experience.

The activities of stake and regional agricultural committees are legion, but a few of the more important ones may be enumerated as follows:

1. They are to be the eyes and the ears of the Priesthood quorums throughout their respective stakes and wards, in the agricultural field.

2. They will act in the capacity of an advisory body and a clearing house on land opportunities locally.

3. Their activities in this line will not assume the form or capacity of a real estate agency, that of buying and selling land, but as a referral and advisory body.

4. They will gather information as to land placement opportunities locally, as well as from the general agricultural committee, and disseminate the same to the various Priesthood quorums.

5. They will receive and disseminate information in the agricultural and industrial fields from the General Church Welfare Committee.

6. Likewise, they will gather statistical information as to the number of stranded farm families who are good Church members, and who are worthy of placement on land projects, and advise the general agricultural committee fully of their findings.

7. They will work out and correlate the agricultural program with Priesthood activities within their respective stakes and wards, as well as cooperate in other phases of the Welfare program.

8. They will work on ways and means of cooperating and correlating the work of the Priesthood and the Welfare program in agriculture more closely with other educational agencies in the field to the end that our people may become better farmers and home-makers.

9. In short, these committees will be the pivot-men to sift local problems and pass

results on to the General Committee. Priesthood quorums will use these committees as advisory bodies in the field to bring to light problems of a local character that can be solved locally and the answer to those problems will go back to quorums and members through the respective Priesthood officers.

In all of these varied activities regional committee chairmen will be kept closely informed as to the programs and policies of the Church through the General Church Welfare Agricultural Advisory Committee. It is anticipated that new crops will be produced and new uses for crops brought into effect and that agricultural projects will be industrialized wherever possible, with all of these activities and functions centering in the stake and regional agricultural committees. It is anticipated that other regions and stakes throughout the Church will follow this lead, now that the activity has been tried out in the Richfield Region, as all concerned feel that there is a place for this type of organization and a definite tie-up with and through our Priesthood quorum activities in the Welfare program in all of its phases.

We do not need to apologize for discussing agricultural problems in our Church; we need to cooperate more now than ever before. We must make up our minds that we cannot keep all of our young people on the farms where they are reared. Many of these farms have been divided and sub-divided too many times already, therefore, some of our people must move away for employment. More of our people should go into industry. Priesthood quorums should concern themselves with these vital temporal problems. We must also make up our minds that we cannot solve these problems alone. It will be well to cooperate with other agencies in the field, especially educational agencies.

In discussing the duties and responsibilities of the agricultural committee, Dr. Franklin S. Harris, member of the general Agricultural Advisory Committee, said to the group at Richfield that "these are your problems and we from the Church headquarters are here to cooperate with you and help you, but primarily the brunt of the responsibility is upon you to bring these problems to the surface and focus efforts upon a solution of them."

Instructions will be sent out to the various regions of the Church for the perfecting of this type of organization set-up to handle agricultural and industrial problems.

Melchizedek Priesthood Outline of Study for March, 1939

TEXT: PRIESTHOOD AND CHURCH WELFARE,
See also *Historical Readings and Supplementary References*

LESSON VII

LABOR IS LING (Chapter 7)

- The building up of the Kingdom of God on earth requires actual, severe

labor. (See *Historical Readings, reference Nos. 1, 2*.)

- Capital and labor are the co-agents of production.

- a. Nature provides the raw materials. (See Historical Readings, reference Nos. 3, 4.)
- b. Capital and labor equally important in creating economic goods. (See Historical Readings, reference Nos. 3, 4, 8, 9.)
- c. Danger of recognizing one and not the other.
- III. Yesterday and today in modes of living.
 - a. Farm-life provided its own employment.
 - b. The working man of the city dependent on industry.
 - c. Inability to adjust to swift changes in a commercialized and industrialized civilization.
- IV. Need for assistance in periods of economic disturbance.
 - a. For protection against privation.
 - b. For preservation of morale.
- V. Role of the Church and its agencies in encouraging, guiding, assisting.
- VI. The possibilities of the future in new economic systems.

LESSON VIII THRIFT (Chapter 8)

- I. True thrift means good management.
 - a. Thrift is deferred spending.
 - b. Saving during productive years for future need. (See Historical Readings, reference No. 5.)
- II. What being thrifty will accomplish.
 - a. Help us get into the interest-receiving class.
 - b. Accumulate a reserve to insure our independence. (See Historical Readings, reference No. 6.)
- III. The obligation of independence.
 - a. To free our children of a burden.
 - b. To provide for old age.
 - c. To meet emergencies.
- IV. We owe it to society to consume at the moment less than we produce.
 - a. What Calvin Coolidge said about civilization.
 - b. Economic justification for thrift.
- V. Thrift is a source of happiness.
 - a. Saving means a contented future.
 - b. Saving strengthens character.
 - c. Spending the whole income to gratify present desires forms an increasingly bad habit.
- VI. Thrift also means wise use of time and energy.
 - a. No time for idle habits. (See Historical Readings, reference No. 7.)
 - b. Always time for improvement.

LESSON IX THE BONDAGE OF DEBT (Chapter 9)

- I. Borrowing and lending modernized to serve the complex industrial life of today.
 - a. Modern credit a help to banker and merchant.
 - b. An evil to many people.
- II. Installment credit is "most tempting to the least provident."
 - a. Articles cost more.
 - b. Future earnings mortgaged.
 - c. Undue strain on the budget.
 - d. High interests.
- III. Installment credit sometimes justified.
 - a. Means increased assets.
 - b. Forms of saving: homes, life insurance, labor-saving and expense-reducing devices.
- IV. Anyone who buys on installments demonstrates he can save.
 - a. By saving first, can purchase profitably for cash later.
 - b. Unwise to go beyond actual necessities of life in installment buying.

(See Historical Readings, reference No. 8.)

- V. The danger of speculation. (See Historical Readings, reference No. 9.)
 - a. Frequency of economic disturbances.
 - b. Debt structures dependent on continuous state of prosperity.
 - c. What one gains, others always lose.
- VI. Conclusion: installment credit is expensive and hazardous.

HISTORICAL READINGS

SUPPLEMENTARY REFERENCES FOR PRIESTHOOD AND CHURCH WELFARE LESSONS

(See Lesson Outlines for suggested use.)

1. In 1850 the shipping agents in a Liverpool office issued the following report about the class of persons who were leaving England for Utah:
 ". . . I find in our books the names of sixteen miners, twenty engineers, nineteen farmers, one hundred and eight laborers, ten joiners, twenty-five power-loom weavers, fifteen shoemakers, twelve smiths, nineteen tailors, eight watchmakers, twenty-five stonemasons, five butchers, four bakers, four potters, ten painters, seven ship-wrights, four iron-moulder, three basket-makers, five dyers, five ropers, four paper-makers, four glass-cutters, five nailers, five saddlers, six sawyers, four gun-makers, etc. These emigrants generally take with them the implements

necessary to pursue their occupation in the Salt Lake Valley; and it is no unusual thing to perceive (previous to the ship's leaving the dock) a watchmaker with his tools spread out upon his box, a cutter displaying to his fellow-passengers samples of his handicraft which he is bringing out with him. Of course the stock thus taken out is small, when placed in the scale with the speculations of commercial men; but, judging from the enormous quantity of boxes generally taken by these people, in the aggregate it is large indeed. Many of these families have four, five, or six boxes, bound and hooped with iron, marked, 'Not wanted on the passage,' and which are stowed down in the ship's hold; these all contain implements of husbandry or trade. I have seen, with Mormons on board ship, a piano placed before one berth, and opposite the very next, a traveling cutter's machine for grinding knives, etc. Indeed it is a general complaint with captains, that the quantity of luggage put on board with Mormons quite takes them by surprise and often sinks the ship upwards of an inch deeper in the water than they would have otherwise allowed her to go." (*The History of the Mormons*, by Samuel M. Smucker, p. 299.)

2. We have some of the very best workers in brass, iron, wood, etc., that there are in the world. (*Journal of Discourses*, 4:312.)

3. Could an organized body of cutlers, potters, woolen manufacturers, or other good branches come out together, with a combination of means and skill, sufficient to establish all branches of

(Concluded on page 168)

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Month of December, 1938

MISSIONARY ACTIVITIES		Dec. 1938	Dec. 1937
1. Evenings or part days spent in missionary work.....		6,330	5,981
2. Hours spent in missionary work.....		13,829	13,982
3. Number of calls made.....		8,673	12,474
4. Number of investigations in.....		5,311	5,311
5. Number of revisits.....		4,306	3,669
6. Number of Gospel conversations.....		11,376	12,310
7. Number of standard Church works distributed (Does not include Books of Mormon reported under Item No. 10).....		267	341
8. Number of tracts and pamphlets distributed.....		735	735
9. Number of tracts and pamphlets distributed.....		14,615	13,416
10. Copies of Book of Mormon actually sold.....		188	229
11. Number of hall meetings held by missionaries.....		288	294
12. Number of community meetings held by missionaries.....		493	669
13. Number of misadventures reported at cottage and hall meetings.....		1,049	2,919
14. Number of investigators present at cottage and hall meetings.....		3,046	2,422
15. Number of baptisms as a result of missionary work.....		185	177
(1) Of people over 15 years of age.....	.94		
(2) Of people under 15 years of age:			
a. Others under 15 years of age.....	.55		
b. Others under 15 years of age.....	.25		
Classification not designated.....	.12		
16. Number of inactive members of Church brought into activity through stake missionary service during the month.....		368	384

ADDITIONAL INFORMATION

Number of stakes in the Church.....	126	118
Number of stake missions organized.....	122	116

MISSIONARIES ACTIVELY ENGAGED

Number of stakes reporting.....	92	105
Number of districts.....	356	380
Elders.....	303	270
Seventies.....	1,150	1,210
High Priests.....	22	257
Women.....	349	283
Total.....	2,064	2,030

(Concluded from page 167)

their trade here, it would command support and be very profitable, more particularly because of the abundance of water power, with which to propel machinery of every kind, without the aid of steam. This is a great country for the rearing of sheep and wool; and this, in connection with the abundant water power, will warrant the erection of any amount of woolen manufactures, while the increasing population will afford an extensive market for the same. We hope soon to see the time when this territory will be able to turn out the finest, most beautiful, and substantial articles of every kind now made in England. (*Millennial Star*, 11:247, from an Epistle of the Twelve to Orson Pratt in England.)

4. Why not plant the mulberry? President Young imported the seed, and he has on hand a half million of trees for sale. The silkworms are here, and our sisters and children have nimble fingers to handle them, and this is naturally as good a silk producing country as Italy or France. There is nothing on the face of the earth to hinder us, as a people, from making our own ribbons, silk handkerchiefs, and dresses, and it is believed, by those who are acquainted with the business, that we can actually produce silk here at a lower figure than other material for clothing, taking into account the time it will last. (Elder George A. Smith, *Journal of Discourses*, 12:143.)

5. I have asked this people not to sell their grain but to preserve it to a day of need, but sell it they would. (Brigham Young, *Journal of Discourses*, 2:283.)

6. We should make our own articles of clothing. Immense sums of money have been carried away from this Territory. It was plain to be seen in early days that we were being impoverished; but we were destitute of tanneries to make leather, factories to make cloth, and other conveniences. Now, however, we are in a position to manufacture many needed articles here, and there is no longer a necessity for us to send our means abroad to procure them. Ladies, make your own hats and trim them with straw trimmings, and do not spend your means in buying those which are imported. Make hats for men also for summer wear, and for winter you can make serviceable caps out of cloth or fur. (*Deseret News*, August 26, 1868, from a sermon preached by Brigham Young at Ogden, Utah, August 19, 1868.)

7. A correspondent of the *New York Tribune*, writing under date of July 8, 1849, gives the following account of the state of affairs in the new Mormon city:

"Here, then, was something new: an entire people reduced to a level, and all living by their labor—all cultivating the earth, or following some branch of physical industry. At first I thought it

was an experiment, an order of things established purposely to carry out the principles of 'Socialism' or 'Mormonism.' In short, I thought it very much like Owenism personified. However, on inquiry, I found that a combination of seemingly unavoidable circumstances had produced this singular state of affairs. There were no hotels, because there had been no travel; no barber shops, because everyone chose to shave himself, and no one had time to shave his neighbor; no stores, because they had no goods to sell, nor time to traffic; no center of business, because all were too busy to make a center.

"There was abundance of mechanics' shops, of dressmakers, milliners, and tailors, etc.; but they needed no sign, nor had they time to paint or erect one, for they were crowded with business. Beside their several trades, all must cultivate the land, or die; for the country was new, and no cultivation but their own within a thousand miles. Every one had his lot and built on it; every one cultivated it, and perhaps a small farm in the distance." (From *The History of the Mormons*, by Samuel M. Smucker, p. 311.)

8. Produce what you consume; draw from the native elements the necessities of life; permit no vitiated taste to lead you into indulgence of expensive luxuries, which can only be obtained by involving yourselves in debt; let home industry produce every article of home consumption. (Brigham Young in *The Contributor*, 2:333.)

9. Those among us who are anxious to find rich gold deposits are equally anxious to destroy themselves and are no wiser than our little children are in handling sharp-edged tools. They would not only destroy themselves, but all around them if they had the power to do it. Instead of hunting gold, let every man go to work at raising wheat, oats, barley, corn and vegetables, and fruit in abundance, that there may be plenty in the land. Raise sheep, and produce the finest quality of wool in large quantities. . . . In these pursuits are the true sources of wealth, and we have as much capital in these mountains to begin with as any people in the world, according to the number of our community. Real capital consists in knowledge and physical strength. If we know how to apply our labor, it will produce for us everything we can ask for; it will bring to us the food and the clothing we want, and every facility we need for comfort, for refinement, for excellence, for beauty, and for adornment. It will bring to us the wealth of the world; the gold and silver are not real wealth. They are useful as a medium of exchange, as foundation upon which to base currency, and to use as ornaments and household vessels; and so gold should be regarded until there is enough of it to pave our streets. (Brigham Young, *Journal of Discourses*, 12:202.)

America Learns of a New Religion

(Concluded from page 153)

have lately visited Boston, and soon made 15 converts to their strange doctrines—some of whom are respectable persons—five also had joined at Lynn. Certain of these converts have cast considerable sums of money into the stock, and all were about to depart for the "promised land" in Jackson County, Missouri—the precious spot having been lately discovered.

Volumes 45 and 46, and each volume from 55 to 60, were found to contain other, lengthier comments of great significance. Each signified some signal event in the development of the cause. Particularly did the editors give space to the action of the Mormon agents who appeared before the Congress during the Van Buren and Polk administrations, while the Missouri columns reveal petitions and documents and accompanying comments on the persecutions suffered in that state.

However, time or space will not permit dwelling on those details. They must remain, awaiting your own interesting investigations. But because the comment is significant of the method by which the Saints of those days carved out strong lives, and because the present challenge to Church members in far-flung stakes and missions to obey counsel and develop modern security may be answered only by utilizing the identical method, I will include the following in hopes that we may, each and all, "build our New City," and meet present problems. October 2, 1841, *Niles' Weekly Register* reported the following:

New City. The Mormons are about to build another city on the immediate borders of Illinois. They have squatted on land owned by a company of gentlemen in this city and elsewhere in the east; and because Joe Smith says it is a good place, or rather that he has had a revelation that it is the spot where a great city will stand, they are going to work at it." (Italics mine.)

The writer entertains the "hunch" that it was through the medium of plain folk getting down to hard work at things, that the world has come to know, directly and indirectly, of the significance of the Restoration. No doubt the Savior's command given on the Mount will work both ways: Let your works be so good that other men will see the light and glorify your Father who is in Heaven.

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

WARD BUDGET PLAN CAMPAIGN LAUNCHED

WITH the approval of the First Presidency a Church-wide campaign is being conducted by the Presiding Bishopric to bring about adoption in all wards of the budget plan for financing ward maintenance, recreation, and other necessary ward expense.

In a statement issued by the Presiding Bishopric, the following reasons are given for adopting the Ward Budget Plan:

"Reports from wards where the budget system has been adopted and is now in operation show that this definite and systematic method of providing a revenue for ward purposes distributes ward expense, develops a broader activity field, and does not become a burden to any. In most wards an average of one dollar a month per family will meet all requirements. It has proved to be a very satisfactory plan. We recommend it.

"It is important that this subject be given careful consideration in all its details before the plan is put into operation.

"It should be made clear that the budget plan is to raise funds for current operations and ward indebtedness and does not in any manner affect tithing, fast offerings, missionary farewell contributions, or other similar items. (See definite suggestions herein.)

"In many wards it has been in operation for several years and wherever sound budgeting principles and business-like methods have been followed, it has proved to be uniformly successful.

"It is urged that bishoprics give early attention to the matters presented herein and that the budget plan be inaugurated at the earliest possible date.

"A stake budget, based upon the same principles is also recommended."

The Presiding Bishopric.

WHY THE BUDGET SYSTEM?

1. It presents an opportunity for a more business-like, orderly, and systematic method of handling ward affairs.

2. It provides a more economical plan for ward families to contribute to ward expenses and gives an opportunity for ward executive officers to buy ward supplies and administer ward affairs more economically.

3. It provides a wise and fair distribution of ward expenses among all ward members.

4. It eliminates the constant sale of tickets, announcements in public gatherings, and appeals for funds, "benefits," etc., which break the morale of Church service.

5. It obtains a greater attendance at ward functions without expense of advertising and creates better ward morale and spirit.

6. It gives greater opportunity for more time and effort to be given in the planning

and excellence of presentation of ward events.

7. It gives greater opportunity to carry forward the Church philosophy of recreation—re-creation for boys and girls and men and women and not for revenue.

8. It gives opportunity for us to keep undesirable from our social gatherings.

9. It provides recreation for the worthy poor.

10. It saves the bishopric and other ward officers time and effort.

STEPS TO TAKE IN THE BUDGET PLAN

1. The bishopric should meet with all heads of the Priesthood and auxiliary organizations and explain the budget plan thoroughly.

2. The bishopric should obtain budget requests from all ward organizations covering operating expenses for the budget period (preferably a year) as listed under "What should be included in the budget." (See sample "Budget Request.")

3. With each item being carefully considered and representing the actual and necessary expenses of the various groups, the total amount required to operate the ward for the year should be determined.

4. The bishopric should then secure from the ward records the number of families which should contribute to the budget. The amount required should be divided by the number of families and an average amount per family determined.

5. Considering ability to pay, size of family, and other items within the knowledge of the bishopric, the average should be raised or lowered in each individual case. Those who do not pay tithe should be asked to make larger contributions. Worthy non-Mormons who participate in ward affairs may properly be invited to contribute.

6. A special finance committee should be appointed to collect budget funds. Receipts are to be given for all payments.

7. The budget plan, its purpose, desirability, and advantages should be explained to ward members at a general meeting at which as many of the members as possible should be present.

8. Each family should be notified by visit of the bishopric, by letter, or through the finance committee how much that family is invited to pay. Payments should be arranged agreeable to the contributors. They may be made annually, semi-annually, quarterly, or monthly, or in two or more installments at the beginning of the period. It is desirable that the money pledged be collected as early in the year as possible, as it is difficult to plan recreation events, ward expenses, etc., without knowing as far as possible the exact amounts available. The earlier the collection is made, the more definite and efficient the advance planning becomes.

Where families are able to pay the entire amount for the year within two or three months of the beginning of the year, it is very desirable that this should be done. Where conditions demand, however, payments should be made to suit the contributor even to the extent of providing for monthly payments.

9. In all budgets a reasonable reserve should be included to provide for unpaid pledges and contingencies.

10. The finance committee should be given full responsibility for collections within the ward. At the time the contribution is agreed upon, a pledge card should be signed by the contributor stating the amount and the manner in which payments are to be made. Pledge cards should be followed up regularly. Pledge cards will be furnished by the Presiding Bishopric without charge.

11. When budget entertainments or recreational events are given, all members of the ward should be invited and made welcome in the same manner that all are welcomed to Sacramento meetings and weekly gatherings of the auxiliary associations, regardless of budget contributions.

12. Where desirable, tickets may be issued for identification purposes to ward members to keep out undesirables, but no distinction should be made between ward members because of non-payment of budget contributions. Recreation is a regular part of our Church program. It should not be used for producing revenue and there should be no lines drawn between those who have and those who have not made budget contributions.

13. Under the budget plan no collections are made at the door. All events are financed from budget funds. If non-members of the ward desire to attend, they should come as guests of ward members, without charge, or should make themselves known at the door. If desirable, they should be admitted without charge and made welcome.

SPECIAL NOTE: Bazaars, special dinners, and similar affairs for the benefit of the ward building funds may be conducted. However, if amounts required for the building fund can be pro-rated and included in regular budget contributions, this is desirable.

NOTES ON THE BUDGET PLAN

Every necessary expense for the year should be included in order to avoid additional appeals for money, but care should be exercised not to overload the budget, as such action will endanger its success. Only *actual and necessary* expenses should be included.

The stake officers should prepare the stake year-round recreation program at the beginning of the budget period in order that ward events may be set on such dates as will avoid conflict.

All expenditures on budget matters should be made by the bishopric upon application of the various organizations covering items which have been authorized and included in the budget. No organization should be permitted to exceed its budget.

Budget events should be conducted on the highest possible standard within the expense allowed. The fact that people do not pay individual amounts at the door should not in any way affect the excellence of the entertainments.

FOUR MAJOR OBJECTIVES
STRESSED FOR 1939

FOUR major objectives of the Aaronic Priesthood are being stressed through stake and ward organizations during the present year. These outstanding features, to which it is hoped all quorum leaders and officers will give special attention, are supplemented by additional activities closely associated with the plan announced.

These objectives are:

A. Making, filling, and reporting quorum assignments. Attention is called to the plan outlined in all quorum manuals of having assignments made in rotation to all quorum members on the basis of one per week per member, with reports being made each week in connection with the roll call, as to the number of assignments filled.

B. Training of all members in their duties and giving them opportunity and encouragement in fulfilling these duties. It is pointed out that the special purpose of quorum meetings, as indicated in the revelation in the Doctrine and Covenants, Section 107, is to teach members their duties.

C. Encouraging members of the Aaronic Priesthood, specifically Teachers and Priests, to accept responsibility as Ward Teachers and to magnify this calling in every possible way.

D. Promoting the social and fraternal interests of the members of all quorums.

These activities are the foundation of the Standard Quorum Award, and all stake and ward leaders are being urged to have quorums they supervise accept the standards set by the Presiding Bishopric and make every effort to have the quorum reach its standards during the present year.

Supplementary to the four major objectives are special activities, which include:

1. Active participation of quorum supervisors, officers and members in the Church-wide "Anti-Liquor and Tobacco Campaign."

2. The adoption of a plan of having a manual secretary for each quorum, in the hope that every quorum member will have a manual.

3. To stress the plan of having ordained Teachers supervise the preparation of Sacrament tables in cooperation with the Priests who are to officiate. Comments are frequently made that Priests who are designated to administer the Sacrament and Deacons who are usually appointed to pass the Sacrament are provided for in the Church program, but that the Teachers are neglected. Many wards are now following the plan of having the Teachers prepare the Sacrament table, removing the covering, and making all other preparations, leaving the Priests to break the bread and, of course, offer the prayers. It is believed that the adoption of this plan will eliminate any

impression that Teachers' quorum members are not provided for in the Sacrament service. It is generally recognized that Teachers may be appointed at any time to pass the Sacrament in cooperation with the Deacons.

STANDARD QUORUM
AWARDS BREAK
RECORD

FOR exceeding the Standard Quorum Awards issued during the month of January of 1938, 78 quorums have been honored by this official recognition of the Presiding Bishopric for excellence in Aaronic Priesthood activity.

The Los Angeles Stake, leader last year, again heads the list with 17 wards having already been reported and received the awards. Next in order are Alberta and Highland Stakes, each with 13, Taylor Stake 11, San Francisco and Pasadena Stakes with 5 each, Pocatello Stake 4, Cottonwood Stake 2, and Pioneer, Burley, Montpelier, Grant, 1 each.

Reports from stake conferences where the awards have been made indicate unusual interest and the strong probability that all records will be broken. Wards receiving the standard certificate for the second consecutive year are awarded one gold star. Those qualifying for the third consecutive year are awarded two gold stars. A large number of the quorums honored

this year have been awarded either one or two gold stars, indicating that a tradition of successful Aaronic Priesthood has been established by the quorums.

Stake Aaronic Priesthood Committee Chairmen are urged to make a complete check of every quorum in each ward of the stake in order that quorums which have earned the award shall be given proper recognition.

THE RESTORATION
ANNIVERSARY OF THE
AARONIC PRIESTHOOD

THEME: LEARNING MORE ABOUT JOSEPH SMITH, THE LATTER-DAY PROPHET

SUGGESTED EVENTS
AND PROGRAMS

Saturday, May 20—Annual Pilgrimage and Picnic.

Sunday, May 21—Special Quorum Meeting Programs. Special Anniversary Sacrament Services in all wards and branches conducted by members of the Aaronic Priesthood.

SUGGESTED ACTIVITIES FOR
THE PILGRIMAGE

First—Athletic sports and games.

Second—A picnic with quorums grouped together or the entire Priesthood.

Joseph Smith was tall and powerful, "a swift runner," a good jumper; good
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THE WORD OF WISDOM REVIEW
*A Monthly Presentation of Pertinent Information Regarding the Lord's Law of Health*MIXING ALCOHOL AND
GASOLINE BARRED

WHEN 49 young men automobile drivers, selected to be Good-Will Couriers for the World's Fair in New York, left New York for Washington, D. C., and every state capital on a pre-view advertising campaign, they were presented with a thick manual of reminders.

Number 3 in a series of 52 rules and instructions for the couriers minces no words in its directness:

Under no circumstances are you to try mixing alcohol and gasoline. Every graveyard you pass bears mute testimony to the fact that the bartender and the motorist do not get along.

SCHOOL BARS
DRINKERS

THE catalogue of Illinois State Normal University states that the school "does not hesitate to express itself on the matter of admitting or continuing students who use intoxicating liquors."

The attitude of the university is explained in the following statement:

Since ability to consume intoxicating beverages, regardless of nature or quantity, is not a part of a teacher-training program,

and since employers of teachers, regardless of their personal attitude toward the liquor question, will not employ or continue in service teachers who use such intoxicants, Illinois State Normal University very emphatically states that the use of such intoxicants on or off the campus will not be permitted and the deviation from this regulation calls for severance of connections with the school. Because the institution feels justified in the interests of its reputation and that of its students and graduates in having such a regulation, it is hoped that persons who cannot live within both the letter and spirit of this procedure will not apply for admission to the University.

ALCOHOL CAUSES
TRAFFIC ACCIDENTS

STUDIES being made by the National Safety Council and Northwestern University Traffic Institute indicate that in from 50 per cent to 60 per cent of the traffic accidents, one or both drivers involved show evidences of having used alcohol. People, as a rule, do not know that alcohol, even in small quantities, almost immediately affects the higher senses. Dr. Harger of Indiana University says that two jiggers of whiskey will make one unfit to drive a motor car safely.

Most states now regard alcohol as a major factor in traffic accidents.

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

Ward Teacher's Message, April, 1939

YOUR HOUSE IN ORDER

WE ARE living in a world of uncertainty. What the future holds for any of us we cannot foresee. Life itself is uncertain. How long we are to retain it no one knows. The part of wisdom indicates that we should be prepared at all times as far as we can be for any condition which may confront us. Our houses should be in order.

Three considerations seem pertinent in this connection:

1. Is your house in order spiritually? Do you and the members of your family observe the spiritual laws of the Church? Do you have family prayer? Is the blessing on the food asked regularly? Do the members of your family attend Sacrament meeting? Do those who hold the Priesthood attend quorum meetings regularly and discharge their duties? In these and other ways are you growing and developing spiritually and following the commandments of the Lord?

2. Is your house in order physically? Is your home well-kept? Is it attractive to the members of your family? Is it as comfortable and convenient as your means will reasonably permit? Is it really a home as well as a house? Is it so arranged and maintained that the health of your family is protected? Do the members of your family observe the laws of health and preserve their bodies from avoidable illness or accident? Is the Word of Wisdom respected as the word of the Lord to His people and as a divine law of health?

3. Is your house in order financially? Are you living within your means? Are you putting yourself in line for the blessings the Lord has promised by the payment of tithing? Are you carefully considering the advice of the General Authorities before going into debt for things not actually necessary? If you are now in debt are you making every possible effort to free yourself of it? Are you sharing with your neighbor, if and when you are able?

Note: It is not intended that these questions should be asked of the families visited with the idea that they should be answered to the Teachers; neither is it intended that the Teachers should pry into the private affairs of those visited. The purpose suggested is to call attention to the questions, by reading them if desired, and then leave the suggestion that each family give serious consideration to them in their own way. The principal purpose is to start each family thinking seriously of the question—"Is my house in order?"

Aaronic Priesthood

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at quoits or horseshoes, wrestling, pulling pegs, and other clean, wholesome sports. He loved sports and games and had high ideals of sportsmanship and fair play.

He encouraged others to have clean healthy bodies and clean habits and to engage in clean sports. He made his teachings effective by practicing these things himself. He observed the Word of Wisdom religiously.

For the afternoon program it is suggested that a schedule of sports and games of the type Joseph Smith participated in, and others similar, be conducted. Competition may be by quorums or in other groupings, according to size, age, or other considerations.

If suitable, inexpensive prizes can be provided. They will add interest.

THE PICNIC

Following the sports and games, it is suggested that a picnic be held, each member preferably bringing his own. If the stake or ward committee desires to furnish lemonade or other suitable drink, it would doubtless be acceptable.

If desired, quorums might develop fellowship, morale, and quorum spirit by having the picnic in quorum groups. If special entertainment events by quorum members or others can be provided, additional interest will result.

If pilgrimages are made to canyons, it is desirable that boys be returned to their homes before dark. Groups should not travel in caravan style. Each car should travel by itself. If check-in points are desired en route, these should be selected and announced in advance to avoid the necessity of cars traveling together.

Every possible precaution should be

made to insure safety in traveling and in the activities.

SUGGESTED PROGRAMS FOR QUORUM MEETINGS

See programs for May—Third Week—May 21, in all quorum manuals—Priests, Teachers, and Deacons.

SUGGESTED PROGRAMS FOR SACRAMENT SERVICES

The following suggestions are made:

A Priest should be appointed, by the Bishop, to preside. Two other Priests should be appointed to act as counselors. All quorum officers and supervisors, and the bishopric, as the presidency of the Aaronic Priesthood, should sit on or near the stand.

It is desirable to have quorums seated as units.

Every item of the program and the physical arrangements should carefully be prepared and checked in advance.

Members assigned to usher should be instructed in detail and urged to make the ushering service as efficient as possible.

The Sacrament service should be as nearly perfect as possible. Every detail should be planned in advance with great care.

A special feature of this service should be an effort, through personal visits, phone calls, and otherwise, to have every member of the Aaronic Priesthood in the ward attend the meeting. Every name should be checked and no one missed.

Adult Committee Supervisors should visit adult members with a special invitation to attend.

SUGGESTED PROGRAM

Congregational Singing, "Praise To The Man Who Commanded With Jehovah," Prayer, by a Teacher.

Musical Selection, by an Aaronic Priesthood chorus, quartet, or other group.

Opening Remarks: "What This Anniversary Means To Us," by a Priest, 7 minutes.

"The Boyhood of Joseph Smith," by a Deacon, 5 minutes.

Musical Selection, by chorus or group.

"Joseph Smith, As A Teacher," by a Teacher, 7 minutes.

"Joseph Smith, As A Prophet," by a Priest or a member of the Adult Aaronic Priesthood, 7 minutes.

"The Importance of the Restoration of the Aaronic Priesthood to the Church and the World," by the Chairman of the Ward Aaronic Priesthood Committee, 7 minutes.

Baritone Solo, "The Seer," by a Priest. (See L. D. S. Psalmody.)

"What the Aaronic Priesthood Expects of Each Member," by the Bishop, 10 minutes.

Closing Song: "We Thank Thee O God, For a Prophet."

Closing Prayer, by a Deacon.

Genealogical Society

OFFICERS AND DIRECTORS OF THE GENEALOGICAL SOCIETY OF UTAH

JOSEPH FIELDING SMITH,
President and Treasurer.

JOSEPH CHRISTENSON,
Vice President.

ARCHIBALD F. BENNETT,
Secretary and Librarian.

JOHN A. WIDTSOE,
A. WILLIAM LUND,
JAMES M. KIRKHAM,
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HAROLD J. KIRBY,
Assistant Secretary,
L. GARRETT MYERS,
Assistant Treasurer, and
Superintendent of Research Bureau
ELLEN HILL,
Assistant Librarian.

IMPELLING MOTIVES OF GENEALOGISTS

HAVE you ever talked with the author or compiler of a genealogical record or book that gives the history of a certain family, and asked him why he spent his time and money in gathering and publishing the data of that family?

The answers will not all be alike, but many of these people will tell you that they received a strong urge or desire to compile the record. This same urge kept them at it until it was finished. When the work was completed, they did not know to what use it might be put.

The Lord, through His Spirit, is influencing the people of the world; their hearts are turned toward their forbears through what they term a love of ancestry, family pride, and a desire to give the present and future generations a history of the family and a record of their ancestors. Thousands of family histories have been written indicating the great interest people now have in their progenitors.

Only a limited number of authors or compilers may be personally interviewed to learn from them why they undertook such a task. The preface, however, to a great many of these family records tells of the hopes and desires of the authors.

Henry Hornyold, Esq., in 1928, who wrote *The History of the Stricklands of Sizergh*, stated in the preface:

A line of honorable ancestry is rightly the subject of legitimate pride, and should cause, not an undue or petty vanity, but a desire to maintain the honorable standard of position and conduct which the annals of one's race exhibit. It seems, therefore, but a duty that the history and actions of our forefathers should not be allowed to fall into oblivion, and that we should endeavor to acquaint ourselves with their history and their deeds, and in the words of Souther:

Their virtues love, their faults condone,
Partake their hopes and fears,
And from their lessons seek, and find
Instructions with a humble mind.

Charles Andrews, writing in the front of the *Andrews Family History*, appears to have had a very definite purpose in compiling the history. In the closing paragraph of the preface, he writes as follows:

And now, my kind family friends, permit me to ask that God, who gave you a pious ancestry, and a good heritage in this favored land, to bless you, to keep you,

and bring us all to that haven of rest, so that not one of all our families and tribes shall be left out of the Book of Life.

At times we have heard lack of time and money given as excuses by some of our Church members for not doing their research work. After reading the statement of Edmond Chester Waters telling of the difficulties under which he produced the two large volumes, *The Chesters of Chicheley*, it would seem that there are many who should be more active, knowing their responsibility to their ancestors. Here is what Mr. Waters says:

I am sensible of many errors and deficiencies, and that many clues might have been further pursued by those who are happy enough to enjoy better opportunities of research; but it will dismally seem to criticism to know that these Memoirs were written at the dictation of a helpless invalid, in the intervals of pain, during an illness so hopeless, wearisome, and protracted that it has outlasted the nearest ties of natural affection.

I have often despaired of finishing my work, for I have been paralyzed hand and foot more than ten years, and am wholly dependent on eyes and hands of strangers. But it has been mercifully ordained that increased difficulties provoked fresh energies; and I was encouraged to persevere to the end by the glorious examples of Thierry and Prescott, who achieved greater results under almost equal disadvantages.

The family unit, with which all Latter-day Saints are so deeply concerned, is emphasized and spoken of by another author in the preface of his family record:

The oldest institution among men of which we have a knowledge, is the family, God created Adam and Eve and planted them eastward in a Garden and from that day to this the fundamental conditions of all human society centers in the family. When this falls, everything else fails. Under these circumstances it is clearly evident that the first duty and highest duty of all wise statesmen is to protect, encourage, and purify the family.

George T. Davis, in compiling a history of his family, soon found it to be a good-sized job, as all of the work had to be done after business hours. He gives as his reason for undertaking this work:

Had it not been for the peculiar fascination of the work, I would have given it up.

The following statement is found in a record written by Guy C. Rix:

From the experience thus gained I had acquired such a fondness for genealogical research that it became to me an almost

irresistible fascination, and in consequence I was impelled to continue the pursuit into the collateral branches of the family.

In his book *William Wells of Southold and His Descendants From 1638 To 1878* the Rev. Charles Wells Hayes says:

The present volume has grown out of the request of a relative, four years ago, to fill up some blanks in a Family Bible. How the response to that request grew from a letter into a pamphlet, and from a pamphlet into a volume; by what unthought of study, correspondence, and visits to the old homes of the family, a labor of love has reached its present stopping place, I need not detail to any who have had anything to do with genealogical research.

Mary M. Greenwood in the closing paragraph of the foreword of her book *The Greenwood Family*, records:

Whether their lives be great or humble, a thread of purpose, of genius, of faith, is found running from generation to generation, from past to present, which brings to the changing life of each succeeding age something from the past, a spirit 'known of old,' born of the strength and simplicity of earlier days.

In the book *Arnold Luckey Family Ties*, the authors, Leonard Wilson Arnold and Ethel Zwick Luckey, in the preface suggest:

There is a duty one generation owes to another much like that a mother owes to her children. The mother is naturally interested in her offspring and deeply concerned about their future well-being.

We not only try to live righteously, but remembering the helpful instructions given us from forbears and parents, reasonably and intuitively look far ahead of us into the future to guard, assist and favor the well-being of those who are to come after us.

This is a magnificent and important age in which we are living, but one still more so lies ahead of us. The past is the father and schoolmaster to the present and the present must and will be the mother to the future age.

These things being true, a real knowledge of our ancestors, and a correct history of our family lineage are of vital importance to us, our children and the coming generations of mankind. We need must know ourselves, the stock from which we came, the real facts of our individual and family surroundings and the advantages and opportunities which are now ours, in order that we go forth wisely and intelligently, not blindly, and keep step with the progressive ideals of refined and dignified family life. And should the facts of our family history show that we have had a noble and upright ancestry back of us, it becomes, at once, a mighty inspiration to us to live well and act nobly.

Mutual Messages

General Superintendence

Y. M. M. I. A.
GEORGE Q. MORRIS
VIRGINIA C. CANNON
BURTON K. FARNSWORTH
OSCAR A. KIRKHAM.
Executive Secretary

General Offices Y. M. M. I. A.

50 NORTH MAIN STREET
SALT LAKE CITY, UTAH
General Offices Y. W. M. I. A.
33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

Send all Correspondence to Committees Direct to General Offices

General Presidency

Y. W. M. I. A.
LUCY GRANT CANNON
VIRGINIA C. CANNON
VERNA W. GODDARD
CLARISSA A. BEESELEY.
Executive Secretary

Executives

WESLEY P. LLOYD NAMED TO M. I. A. GENERAL BOARD

DR. WESLEY P. LLOYD, Associate Professor of Philosophy and Dean of Men at Brigham Young University, has been appointed a member of the Y. M. M. I. A. General Board. Dr. Lloyd is a B. Y. U. graduate. He obtained his Ph. D. from the University of Chicago in 1937 and had served as seminary principal at Grace and Oakley, Idaho, before joining the B. Y. U. faculty in 1935.

Dr. Lloyd, in addition to having achieved prominence in the educational field, has been a successful M. I. A. worker for many years. He served as ward president in Manava Ward of Utah Stake, and in University Ward of Chicago Stake, and was Y. M. M. I. A. stake superintendent of Cassia Stake.

TWO NEW Y. W. M. I. A. GENERAL BOARD MEMBERS SELECTED

MRS. MINNIE EGAN ANDERSON, who has long been active in the Church organizations of Primary, Sunday School, and Mutual, was selected on February 1, 1939, as a new member of the Young Women's M. I. A. General Board. In addition to her Church activities, Mrs. Anderson has served in various organizations, having been active in the Mother's Club at the University of Utah, the Culture Club, a literary organization, and several other literary and civic organizations. She has been conducting book reviews at the Lion House Social Center during the past season.

Miss Ann Clayton, formerly supervisor of the Young Women's M. I. A. work in the Eastern States Mission, was also appointed to the Y. W. M. I. A. General Board on February 1, 1939. She has also been active in the Church organizations since her return from the Eastern States, acting at the present time in the presidency of the Twentieth Ward Y. W. M. I. A.

They have been appointed to the Bee Hive Committee.

EASTERN STATES SETS 300 PERCENT MARK

ACCORDING to a full-page challenge in the *Eastern Ensign*, publication of

the Eastern States Mission, an "intermediate goal" of 300% of the *Era* quota has been set to be reached by March 1st by every branch in the mission. Charging every missionary and M. I. A. officer, as well as the enlisted *Era* workers and directors, with the responsibility of placing "the *Era* in every home," Sherman S. Brinton, mission director, is confident the program will materialize. Special effort is also being made to obtain subscriptions to the magazine among non-members.

Y. M. M. I. A. GENERAL FUND

SPECIAL reports on the General Fund of the Y. M. M. I. A. are now being requested from all stake superintendents. With M. I. A. in full swing, this is the most logical and appropriate time to raise the fund.

Special bulletins will keep stake and ward officers informed of their standing in Fund quotas in relation to the whole Church. It is urged that active campaigns be conducted at once, where the Fund has not already been raised.

ADELLA WOOLLEY EARDLEY —IN MEMORIAM

By Ann M. Cannon

ADELLA WOOLLEY EARDLEY, the first woman to be sustained as an Aid (what would now be called a member of the General Board) of the Y. W. M. I. A. of the Church of Jesus Christ of Latter-day Saints, died Friday, January 13, 1939, in her eighty-second year. She was chosen to that position by Elmina S. Taylor, the first president of this organization of young women, in June, 1889, nine years after the "Central" organization was formed by John Taylor, president of the Church.

Mrs. Eardley, then a young mother, traveled far and wide by wagon, white top, and train as circumstances necessitated, to visit distant branches of the organization.

Mrs. Eardley was a clear, forceful speaker, touching upon practical, everyday topics, and warming the hearts of her listeners by her illuminating suggestions and her undoubting faith in God and His ability and readiness to help. She did efficient work on committees, assisting to lay the foundations of the Mutual Improvement Associations. She had the faculty which all do not possess of looking at a subject from various angles and once having made up her mind she had the courage to

express her opinions and to stay by them. Yet she was not obstinate. Her sense of humor enlivened many an occasion.

For several years she conducted the "Query Department" in the *Young Woman's Journal*, writing under the name of "Catherine Hurst." This was one of the earliest departments of its kind and she was one of the forerunners of the present-day "Heart Editors." She was careful and painstaking in research to answer the questions that came in, and her letters sent in answer to the things that were not published brought grateful acknowledgements from many people.

She leaves behind her three sons and three daughters who are all a credit to her.

During the last fifteen years, due to an illness caused by an accident, she was confined much of the time to her home. Despite intense suffering no word of self-pity escaped her.

An atlas and a dictionary, newspapers, magazines, and books always on the table by her side, she kept abreast of the times and to the last would carry on an intelligent conversation on any of the topics of the day.

The following tribute paid her in 1896 by Susa Young Gates, for many years a co-worker on the General Board of the Young Ladies Mutual Improvement Associations, speaks a volume, and can be readily acquiesced in by her other fellow-workers on that Board:

My dearest Adella:

It was so kind of our Father to make women like you; women that make another woman proud of her sex. He made you a tower of strength in the midst of beating waves and howling storms. He gave you great endurance and fortitude; and then, not yet satisfied with His excellent work, He put His own tender finger at the core of your heart and left His impress of love and sympathy there. You will never know what a fine example of strength, gentleness, and mercy you are, until you are face to face with your own life record in the morning of the resurrection. Then you are sure to turn briskly to the Recording Angel with the claim statement that he has made a mistake and has the wrong person down on the Book. But it's no use, my girl, and will be no use—there. We who knew you here, who watched your womanly, consistent, daily life here, we will insist, there as here, that the Angel makes no mistake, when he records your name high upon the roll of Mormon heroines. God bless you, dear. I am very glad you

love me; and I want you to love me more and yet more. Meanwhile, I am always, Your devoted friend,
Susa.

THE PASSING OF A GOOD WOMAN

By *Letha D. Madsen*

NANCY E. PUGMIRE, of St. Charles, Idaho, daughter of Apostle Charles C. Rich and Emeline G. Rich, was born in San Bernardino, California, in February, 1854. The family settled in Paris, Idaho, where she lived until her marriage in 1873, to Vincent M. Pugmire of St. Charles, Idaho.

In 1888, Brother Pugmire was called to fill a mission in the Southern States. While in this field of labor, he contracted malaria fever and died. Sister Pugmire was now left single-handed to provide for herself and her six small boys, the eldest being fourteen years old. She met the situation with fortitude and courage. Her sons are all honorable, useful, and highly respected men in the communities in which they live. Four have filled honorable missions for the Church of Jesus Christ of Latter-day Saints.

During the 50 years she was a widow, she was active in Church work. In 1875 she was a counselor in the first organization of what was then called "The Young Woman's Retrenchment Society," where she labored four years. When the first stake organization of the Young Ladies Mutual Improvement Association was effected, she was chosen president and served with diligence and fidelity for twenty-eight years. The Bear Lake Stake at that time was composed of the vast area. No road was so rough, distance so great, storm so severe, nor cold so intense, as to deter Sister Pugmire and her assistants. When released from her duties in the Mutual organization, she was appointed stake president of the Relief Society.

No one will ever know how many thousands have had their lives enriched by contact with this wonderful personality. She always had time to visit the sick and dying, feed the hungry, clothe the naked, comfort the sorrowful, bring courage to the downcast and strength to the weak, love to the lonely, and she had sympathetic understanding of all who were seeking to rise above the sordid things of life. She lives in the hearts of all who knew her—God bless her memory.

NANCY E. PUGMIRE
By *Elizabeth H. Welker*

She was a Pioneer—
A worthy daughter of a worthy sire,
Rearred in adversity,
Hammered by fate,
Still she goes on and on
Calm, unafraid.

She was a Pioneer
And mother of six stalwart sons,
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Gave her Soul's Mate
To a Martyr's fate,
Still she goes on and on
And smiles at fate.

She was a Pioneer
In the new field just opened to her sex:
Braving man's taunts and sneers,
Calmly weak woman's fears,
Still she goes on and on
Till the way clears.

She was a Pioneer.
A noble daughter of a noble sire,
Not a weak clinging vine,
Self-reliant, strong, and fine,
Thus hath she carried on
With purpose divine.

SPANISH AMERICAN ACTIVITIES

FROM Elder Vaughn Green comes news that the activity program of the M. I. A. has been particularly successful in the Mexican Branch in San Diego. Writes Elder Green:

One of the outstanding successes was the entry of the M. I. A. into the Gold and Green Ball held in connection with the branches of the California Mission. The Spanish American Branch portrayed Mexico, presenting their Queen with a Mexican Fiesta. The Queen, Enriqueta Torres, was one of the three converts baptized some six months after the organization of the Branch.

The M. I. A. basketball has been another M. I. A. activity which has attracted much outside interest especially in the last two years of competition. Each year, a league is organized, composed of all different denominations of the city. This last year, the league was organized with twelve teams and for the majority of the season, the Mexican Branch was in first place. (See photos, page 175.)

33RD WARD ADOPTS HELPFUL PLAN

THE Young Women's Mutual Improvement Association of the 33rd Ward adopted as one of its activities a series of program receptions introduced by Mrs. Vera Rees, president. Tickets were sold to members of the ward for \$1.00 for the three numbers. The series included: a review of the opera, *Aida*, by Edna Evans Johnson; poems by Mrs. Ebenezer Kirkham, accompanied by Mrs. Stewart McMaster; book review of Richard Byrd's book, *Alone*, by Marba C. Josephson. After each feature, a luncheon was served.

The group who attended felt so well repaid that they have asked that the idea be repeated next year.

EFFECTIVE LIBRARIANSHIP —(Conclusion)

By *Aurelia Bennion*

I SHOULD like to amplify a statement in the article that appeared in January, 1939. I stated that there were about a dozen accredited library schools in the United States, but there are about twenty-seven of them.

The suggestions that I have made in this series of articles have been fundamental but sketchy, and will have to be elaborated as your library grows.

First, you want a complete record of the books in your collection (accession).

Next, you want to make these books available to people to read, so you place the books on the shelves so that those of a certain subject are together, which you do by giving them the same number (classification).

Then you want a catalogue of your books for the use of your readers, the cards arranged alphabetically as to title, author, and subject, with the call number so the books can be found on the shelves (catalogue).

Then, the books must be prepared in such a way that they can be issued in a quick and effective way (preparation of books).

Next, decide on rules for lending books of your collection to give all your people equal opportunities of using them.

Keep records and local publications of the community, for the time is coming when they will be needed in writing histories of communities. One large department of the American Library Association discusses every year, the problems of getting and keeping local publications. Much money is spent in obtaining such material. If you keep in mind the preservation of such material for present and future use, you will think of the necessary things to do.

Another suggestion I would make is that you keep a record of the circulation of your books by class number. It will be interesting and helpful each year to compare the circulation of the current year with former years.

And now, a last suggestion: Get acquainted with your books and everything else in your collection. You may not be able to know everything in every book, but you will know enough about them to find what people want. It is sometimes a puzzle, but think what fun puzzles are!

The pleasures of helping people, at least in this field, to find what they want; and, indeed, sometimes to find something when they are not sure of what they do want is pleasurable. And so we come back to our M. I. A. theme for this year, *Love Thy Neighbor*. Success to you with your libraries!

Adult and Senior

FROM El Paso Ward of Mount Graham Stake comes the following letter:

At the beginning of the Mutual year, our leaders decided the Adults and Seniors should come out from behind the gate and be featured a little more.

We organized a Square Dance Club. Any Adult or Senior is encouraged to come and take part. Some of our electrically minded members built a loud speaker, converting an old radio for the amplifier, and using a turntable and records for music.

Our membership has grown from twelve to fifty people. We have learned about

ten different squares and many old polkas, schottish changes, varsovienne variations, Virginia Reel variations, and the old-fashioned two-step and waltz including the waltz quadrille. We meet once a week and practice these dances for three weeks and then once a month we hire an orchestra and enjoy a real old time dance.

These ideas may prove helpful to other wards as a form of relaxation and enjoyment for the Senior and Adult classes in Mutual. The ladies are dressed in old time print dresses and the men wear overalls and colored or print shirts with a kerchief around their necks, in true western style. (See photo on this page.)

M Men

Frank W. McGhie, chairman; Dr. Franklin S. Miller, Homer C. Warner, Floyd G. Byrne, Werner Klepe, Dr. Wayne B. Hales, Alma H. Pettigrew.

ATTENDANCE REQUIREMENTS INCREASED

ATTENTION is directed to the provision that in order to be eligible for M Men basketball competition next year, members must attend Mutual at least two nights a month for the rest of this season. Every M Men leader is urged to read note "b" on page 225 of the M Men Handbook.

REGULATION BASKETBALL TO BE USED

IT is announced by the Athletic Committee in charge of the All-Church M Men Basketball Tournament that the new "Last Bilt" vulcanized basketball will be used in the grand finals. This type of ball is made by four leading manufacturers and has been adopted generally by colleges and high schools. A large number of M Men teams have used it all season.

SOFTBALL AND TENNIS

PLANS for softball and tennis all-Church finals are now going forward. Rules found on pages 229-30 of the Handbook should be read by all interested. Finals will be announced soon. Indications are that this will be our best season in these sports.

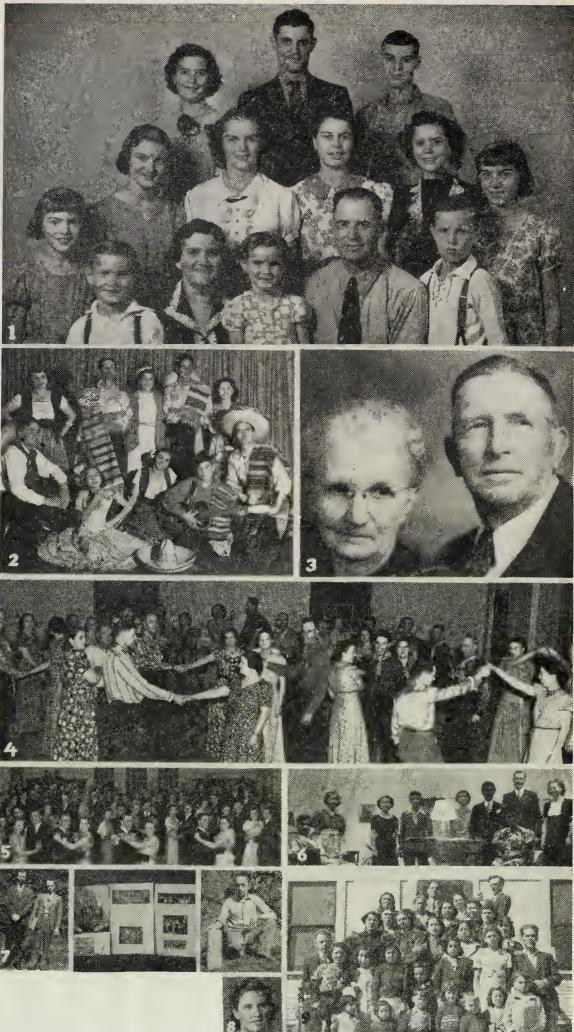
Gleaners

Katie C. Jensen, chairman; Freda Jensen, Grace Nixon, Stewart, Helena W. Larson, Florence B. Pincock.

GLEANER QUERIES

1. As a Gleaner class we feel we are not doing as much on the Theme Project as other classes in our ward. What can you suggest?

Surely every girl in your class is spending at least two hours each week in service to her fellow men—the most important suggestion that was made on this subject (see page 2 of your manual). But perhaps the girls have not taken time for an inventory of their work. Have each girl tell one or two things she has done, or better still, have her find out and tell at least two ways



1. Family group of Mr. and Mrs. L. K. Hendricks; they have twelve children, four boys and eight girls.
2. Group from the Spanish-American Mission, participating in the California Mission, Gold and Green Ball. Left to right, bottom row: H. D. Fackrell, president of the branch; Mrs. Elmer E. Johnson; Mrs. Gilmer Saldana, Elder Chellis Hall. Second row: Lipe Reckell, Mirabel Abaroa, Enriqueta Torres, Victoria Abaroa. (See story, p. 174 for the story.)
3. Sweet and LaVerne Peterson, pioneer setters of Sanford, Colorado, "charter" Era subscribers who recently celebrated their golden wedding anniversary. (See story, p. 161.)
4. Sunday School Department, organized by the Senior and Adult departments of the El Paso Ward, El Paso, Texas. (See page 174 for the story.)
5. Gold and Green Ball, Pocatello, Idaho.
6. Picture of an All-Japanese play in the Japanese Mission, produced under the direction of Inez Beckstead of Midvale, Utah.
7. Elders W. B. Duce and Knight B. Kerr who have devised an Era pictorial scrapbook which they have been using with good results in the French Mission, Center, three pages from the scrapbook; right, Elder Duce with the complete "Gospel Kit."
8. Elzyee Segler, Honor Bee Hive Girl, of the Ha-Su-He swarm of LaVerne Ward, Zion Park Stake, was the first of her swarm to complete her work, and during the three years of her Bee Hive work, she did not miss one meeting.
9. Sunday School gathering of the San Diego Branch of the Spanish-American Mission, which consists of twenty-two members and nine non-members.

in which another Gleaner in the class has applied the project to her life. Have a theme project party, admission to which is a workable project that may be carried out by the entire class along this line. The evening can be partially spent in making plans to achieve the winning one. Perhaps a secretary could keep a sort of score card of tangible things done and thus encourage the girls.

Gleaners, everywhere, send us your suggestions for this Theme Project.

2. We have one hundred per cent of the girls of Gleaner age now living in our ward enrolled in our class, so that we may bind a ward sheaf. What do we do now?

Send a list of class members to the Gleaner Committee in care of the Y. W. M. I. A. General Board, 33 Bishop's Building, Salt Lake City, Utah. An award will be sent to you free of charge. When this award is presented, make an occasion of it, for the girls have really accomplished a fine thing. For further suggestions see page 200 of your manual.

3. We feel slighted because the M Men have so many activities. Just think of their basketball tournament! We don't have anything like that. What can we do?

Have you thought of a Gleaner pep organization, ward, stake, or inter-stake? A group of girls could attend the activities in a body. They might be dressed alike, perhaps in dark skirts and white blouses, and trained to sing some peppy songs between quarters in the game. They could learn short cheers which would be much more effective than haphazard, raucous shouting. It would be fun, and the M Men would undoubtedly be spurred on to new heights by your backing.

4. We haven't any *Treasures of Truth* books in our ward yet. What can we do on March 28th when we are supposed to display them?

Treasures of Truth is a Gleaner project that will live forever because girls who have participated in it are so enthusiastic about it and are still continuing their work with it. Therefore, your girls undoubtedly need but the inspiration of some one who can show a lovely book of her own to get started on theirs. Have one or two girls from another ward bring their books to your class that night, show them, tell how they started them, and answer questions. Perhaps your girls will then want to begin this project during the summer if they haven't time now.

SUGGESTIONS

Make sure all Gleaner Girls can attend the banquet. Those who are unable to pay for their own ticket should

be taken care of in some unobtrusive way.

Many are the means of raising mon-

ey for the banquets. The girls of Whittier Ward, Wells Stake, raised enough money last year to pay half of each



1. Crowning of the king and queen of the St. George Stake, three wards participating—East, West, and South.
2. The group, representing the Twin Falls Stake, who entered the "Gold and Green Floor Show" and Stake Dance Festival held in Twin Falls.
3. Part of the crowd in attendance at the Idaho Stake Gold and Green Ball.
4. Minidoka Stake Queen and attendants at Gold and Green Ball.
5. The coronation of the Queen in Georgetown Ward, Montpelier Stake.
6. Queen and attendants of the Gold and Green Ball held in the Sixth Ward of Pocatello Stake.
7. Crowning of king and queen of Washington Ward, St. George Stake.
8. Queen and attendants of Logan Stake Gold and Green Ball.
9. Queen of Gold and Green Ball representing ten wards of the stake (Stake unknown.)
10. Gold and Green Ball Queen with attendants and Scouts. (Stake unknown.)

girl's ticket and also have enough in the treasury to do the nice things everyone likes to—sending flowers to those who are sick and remembrances to those who have served. Most of the money was earned from one party, a dance given on the order of a night club where space at fifty tables was sold. Because of its success, it has become an annual affair and was held on February 11th this year.

Now is the time for a last, hearty drive to bring every girl into your class. Find the one or two in your ward who are still not joining with you and make every effort to show them what they are missing and how much you need them.

Men-Gleaners

Let us be reminded that the *true concept* of ourselves has survived in our religion and has been re-emphasized through modern revelation, in the findings of psychology, and in our human experiences. We are creators, agents of free will, and personalities capable of achievement and eternal growth. We are not the victims of our environment, our social order, or our heredity. Ours is the challenge to develop character, personality and self-security.

We suggest ways, at least, to begin this constructive helpfulness:

1. Prepare, during our M Men-Gleaner age, for a definite way of livelihood.
2. Talk, plan, and live the philosophy of success.
3. Make it a habit of talking with successful people.
4. Give your Church and associates of your talents and service.
5. Live and practice the standards of the Church which insure a high morality and personal security.
6. Associate in your romance with those of your age, your race, your religion, and your standards.
7. Support, sustain, and uphold the arm of those over you who hold divine authority. The verdict of religious history sustains this act.
8. Go to our Church services in the spirit of worship and helpfulness.
9. Think, talk, and live the principles of freedom and individual progress.
10. Pray, read, and apply the sacred scriptures—especially the New Testament gospels, and the modern revelations.

Explorers

M. Elmer Christensen, Chairman; Mark H. Nichols, Elwood G. Winters.

Young men of the Explorer Department are a great potential force for preserving and advancing the ideals and teachings of the Church. Their past experience in the M. I. A. as Boy Scouts should have assisted them to realize and appreciate their great opportunities and responsibilities as members of the Church. As a result of the

application of the Daily Good Turn idea, Explorers should be prepared and anxious to assume greater obligations of service to their fellow men. They need not wait or be forced to wait until they bear the Higher Priesthood before dedicating their lives to the service of the Church. As bearers of the Aaronic Priesthood, which in itself is a service organization, and as young men, there is ample need and opportunity for utilization of their unbounding enthusiasm and ambition. Each day of their lives presents bigger and more challenging fields of exploration in service to humanity. Explorer Scouting should train and encourage young men to honor their Priesthood and express themselves to the welfare of others.

During the current year the Explorer Department is emphasizing a special type of service—safety surveys. Not only should surveys of possible hazards be made in the home, Church, school, or highways, but steps should also be taken to remedy the conditions. Such a program of activity if conscientiously conducted may contribute toward saving life, preserving health, or preventing injury to others. Herein lie great possibilities for rendering service as well as for the realization of enjoyment through challenging explorations. Explorer leaders should encourage prompt action by all Explorers in applying this Theme Project.

HANDBOOK FOR SENIOR SCOUTS

THE National Council of Boy Scouts of America has recently published a *Handbook for Senior Scouts*. The Explorer Committee heartily endorses the new handbook and recommends that all Explorer leaders make a careful study of its contents and as far as practicable apply them to the local conditions. The sections of the book dealing with "Group Discussions," "Life Work Explorations," "Exploring in Rural and City Areas," and "Expeditions" are especially outstanding and rich in suggestions.

EXPLORER VANBALL CHAMPIONSHIPS

GRAND Finals in the Explorer Vanball Championships will be held at the Deseret Gymnasium, Friday and Saturday, March 3 and 4. Teams representing eight Scout Councils are expected to participate, including the first entry to come to the finals from California.

In connection with the championship games on Saturday night, March 4, an outstanding program of special events, including Explorer activities, will be presented. An effort is being made to fill the building with Explorers, Junior Girls, and others, and to make this event the most successful in the history of the Explorer program. Members of the Explorer Committee of the Gen-

eral Board are cooperating with Scout Executives of the inter-mountain region, under whose auspices the championships are conducted.

For the first time, officials are being selected who have attended special training schools, and, in addition, the first box scores for individual players will be recorded and published. One hundred sixty players will participate in the final championships.

Juniors

Martha C. Josephson, chairman; Lucile T. Buehner, Emily H. Bennett, Angelina Warnick, Evangeline T. Bessley.

"BEWARE the Ides of March." What does it mean? Well, we think it means a good deal more than Mr. William Shakespeare intended. For there is a certain something about March which sets a flag of warning blowing in its windy weather. Lassitude, indifference, let-downness, spring fever, "Oh-what's-the-use-ness"—call it what you will, March is full of it. So let's meet its onslaught in the way all trained athletes handle their opponents—by being just one jump ahead.

One jump ahead in Junior work certainly means that we are not a lesson or two behind—dragging heavily upon us in this crucial month.

One jump ahead means that we have planned our month's work and activities minutely—that we are thoroughly organized to meet any inertness in our ambitions.

It means that we have taken fresh stock of our resources: health, enthusiasm, energy, knowledge—and are making every effort to conserve them.

It means that we are maintaining our own light. Even the cold moon with no fire at all gives off a very acceptable glow by keeping in a favorable situation reflectively with the sun. If we are cooling down a little, let's begin polishing our testimonies, keeping ourselves out of "eclipse" situations so that we may generously "reflect" the lovely Gospel light to our Junior classes.

And finally, one jump ahead, means that we are making an entirely fresh survey of our field—our subject and our opportunities.

You will find this survey stimulating. The first three programs for March are so thoroughly practical, so timely and live that they should act like an invigorating shower bath. First the reading course book—an opportunity really to "dig in" to this classic. Find out who has read it—who loved it and who didn't (if any). Find out whether Adult mothers and Junior daughters had any fun with it together.

Then "This Counsel Comes Direct To You"—our help from Church leaders—right now—today—and our attitude toward the counsel of those in authority. You can make this discus-

sion count for something green and growing in every Junior life.

Thirdly—the joint lesson on the Theme. We hope you've had some fun with the Explorers this year and that this time you are going to find the practical meaning of "By love serve one another." Practical means "practiced," so let the girls have plenty of exercise in this Theme.

Lastly—and here is a strong antidote for the ills of March—know and be reassured with the last lesson of the month that "You Can Become Perfect." Open up the eternal vistas for yourselves and your girls. It's a marvelous view—and the dangers of the first spring month will be turned into strength.

Scouts

D. E. Hammond, Chairman; Philo T. Farnsworth, Arthur E. Peterson.

INTER-MOUNTAIN SCOUT COUNCILS VIE FOR LEADERSHIP OF NATION

Two Scout Councils of the intermountain territory, both in areas with predominant M. I. A. membership, are in a close race for leadership of the entire nation in Scout and Explorer registrations.

Teton Peaks Council, covering the Upper Snake River Valley, with headquarters at Idaho Falls, Idaho, has taken what observers believe to be first place among the Councils of the United States in per capita registrations in Scouting.

For several years Cache Valley Council, with headquarters at Logan, Utah, has been rated as the nation's number one Council. Records at the close of December indicate that on a percentage basis the Teton Peaks Council leads by the narrow margin of nine boys.

Teton Peaks Council shows a growth last year of 44.2%. Explorers show a registration of 508. Cache Valley Explorers have now reached 630. Only Salt Lake Council exceeds these two Councils in Explorer registration among the Councils of the nation. Salt Lake Council, with 1,030 Explorers, is said to have approximately one-ninth of the total registered Explorers of the nation.

HONOR SCOUT TROOP MAKES GREAT RECORD

TROOP 18 of Eighteenth Ward, Ensign Stake, one of the earliest troops organized in the Church, has a National Council Charter dated March 31, 1911. Irvin Clawson, organizer of the A. C. E. club, a forerunner of the M Men movement in the Church, was the first leader, having been commissioned an Assistant Scoutmaster.

Outstanding achievements of the troop in its 27 years are these:

Its present registration equals 180% of the available boys of Scout age in

the ward. (The troop has several non-Mormon members and others from outside the ward.)

Every Scout in the troop is fully uniformed.

Two years in succession the troop won the Salt Lake Council drama contest and was first in one division of the speech contest.

Four trips have been taken to Yellowstone Park, two to Zion, Bryce and Grand Canyons, and one to the Uintah mountains. The last caravan was to the Utah canyons, Monument Valley, and the Hopi Indian villages of Arizona. In civic service, the troop has never failed to respond to a call and has a record for public duty among the front ranks of service troops.

A gratifying per cent of the boys are Eagle Scouts, and advancement of every member every month is a troop tradition. Robert P. Barnes is the present Scoutmaster. Plans for the coming summer include a trip for honor Scouts to Yellowstone and Glacier National Parks.

Bee Hive Girls

Ethel S. Anderson, chairman; Margaret N. Wells, Bertha K. Tingey, Ileen Ann Waspe, Lucy T. Andersen, Caroline Adams, Minnie E. Anderson, Ann Clayton.

MARCH—the beginning of spring. How swiftly the winter Bee-Hive months have passed. As you look back over them there are many ways in which you feel you might have strengthened your Bee-Hive program; there are also many shining happy hours with your girls. Ahead of you lie March conjoint, stake and ward honor nights, as well as the day of the Swarm.

Let us consider ward and stake honor nights. The Bee-Hive department will take its place with the rest of your Mutual in presenting a Theme Festival. Your presentation will demonstrate actual projects which have been carried out by your girls on the Theme. Now is the time to think of all the ways your Swarm has been able to render service to children. We desire that your presentation will give a true picture of the working of the Theme in the lives of your Bee-Hive girls. For this reason we are not sending out any set program, for such would probably not indicate your accomplishments. However, the following are suggestions which you might find helpful:

1. Bee-Keeper speaks: "Inasmuch as ye have done it unto the least of these, ye have done it unto me." This has been the spirit in which the Bee-Hive girls of ward have fulfilled their Bee-Hive project. Our Theme Project has been built upon the Spirit of the Hive—each girl has tried to realize in her life its admonition, its challenge. "I will taste the sweetmess of service through neighborly acts to children." The fun and joy which you see expressed here tonight is only a glimpse into

the many happy hours we as Bee-Hive girls have spent in loving our neighbor.

2. There could then be a number of groups in action, showing the many things which have been accomplished by the swarms and by girls individually. The following might appear:

- a. A Bee-Hive girl telling stories to one or two children.
- b. Rendering first aid.
- c. Helping children make toys.
- d. Playing games.
- e. Helping them to dress.
- f. Drying the tears of a child.
- g. Rocking one to sleep.—Brahms' Lullaby.
- h. Helping them across the street.
- i. Putting on a play for them or helping them to dramatize a children's story.
- j. Teaching them to brush their teeth, wash their hands and comb their hair.
- k. Singing Christmas carols.
1. Accomplishment in many other original ways of your Swarm.
3. Bee-Hive girls might give a few words of explanation for each group, for instance:
 - a. A Builder may tell of the number of articles which were made at Christmas time, and how they were sent to children, or of the ways in which they fulfilled their daily good turns remembering children.
 - b. A Gatherer might tell about a storytelling festival that was conducted for children or a special baby-tending project at Church, giving the date, number of children supervised.
 - c. The Guardians might use any of the suggestions given above.

Each of these demonstrations, whether tableaus, playlets, etc., however, should be a presentation of an actual accomplishment and not just an idealistic comment on the Theme Project.

We desire also to comment at this time on the three-year service pin awarded by the General Board. To qualify for this pin a Bee-Keeper must have completed three ranks and become an Honor Bee; she must have rendered three years' continuous teaching service in the Bee-Hive and passed the set of questions sent out by the General Board. If a stake Bee-Keeper has herself received the three-year service pin she may send to our office, 40 North Main Street, Salt Lake City, and obtain a set of questions. If the stake Bee-Keeper has not taken the test herself, the questions should be sent for and given by the stake M. I. A. president.

In this matter of checking upon the work accomplished, are you using each month the form on page 172 of your handbook to keep in touch with the work accomplished in the wards of the stake? Word has come that even now there are some Bee-Keepers who have no handbooks. It is the responsibility of all stake Bee-Keepers to see that every Bee-keeper has a handbook of her own. It is also essential that you continually help and urge the Bee-Keepers to complete the work of the three ranks themselves.

GENESIS AND GEOLOGY

(Concluded from page 143)
said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them . . .

If we had the account of creation only as stated in the Book of Abraham, there would seem to be very little doubt that the first chapter referred to plan, counsel, and organization, rather than to direct action. This view has been widely accepted. Elder Joseph Fielding Smith has very aptly characterized chapter 4 of the Book of Abraham as "a blue-print of creation."

Now, turning to the Book of Moses, we find an even closer parallel to the account given in Genesis, but cast in a grander mould, stated in the first person, in the very words of God Himself. Consider some early types:

... and my Spirit moved upon the face of the water, for I am God.

3. And I, God, said: Let there be light; and there was light.

4. And I, God, saw the light; and that light was good. And I, God, divided the light from the darkness. (Pearl of Great Price, Moses 2:2-4.)

This whole chapter reads as though it were the veritable statement of the Lord God regarding His specific accomplishments. But in the 5th verse of the next chapter, paralleling Genesis 2:5, we have an astonishingly full explanation of all that has gone before—an explanation merely suggested in Genesis and Abraham, but stated in Moses with a positiveness that seems to leave but little room for doubt:

4. And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth;

5. And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven I created it; and there was not yet flesh upon the earth, neither in the water, neither in the air. (Pearl of Great Price, Moses 3:4, 5.)

If this verse is accepted literally, it means that Genesis 1 and Moses 2, as well as Abraham 4, refer to celestial

and not terrestrial times and events. All three records may then be considered as "blue-prints of Creation," differing only in the form of their wording. Under this interpretation all our questions regarding conflicts between scriptural and geological time are answered; or, more accurately, they are not answered—they simply cease to exist, since they do not pertain to the same things.

So I claim the privilege of having my decision guided so far as possible by the scripture. It would seem to me that the medieval idea of creation in six literal days as we know them should have no place in Latter-day Saint theology; both because, as you point out, the first three of the creative days seem to have passed before there is the record of the appearance of the sun and the moon; and, perhaps even more convincingly, because Abraham states that, at a later time than we have been considering and during the pre-mortality tenancy of Eden by Adam, "as yet the Gods had not appointed unto Adam his reckoning." (Pearl of Great Price, Abraham 5:13.)

As to the six thousand years corresponding to the six days of Genesis, chapter 1, I could accept that if necessary, in the light of Moses 3:5; if anyone chooses to believe that the eternal plan for the earth and its inhabitants was formulated in six days "after the time of Kolob" (Pearl of Great Price, Abr. 5:13; see also 3:3 and 4), we have no quarrel with him. But it seems to me a little inconsistent to proclaim the eternal nature of God and His works, and then to attempt to put a time limit on them—particularly an earth-time limit on things that are clearly stated to have occurred before earth-time was established. The reference to the time of Kolob just quoted was solely with reference to the limit of Adam's mortal duration. The evidence that it corresponds with any of the "days" of Genesis, chapters 1 and 2, is extremely meager; certainly it cannot correspond with all of them, since the "day" of Genesis 2:4 includes all seven of the "days" that precede it in the record.

Further confirmation of the idea that the creation mentioned in Genesis, chapter 1, was spiritual rather than physical, lies in the fact that the physical creation is a continuing process—it is still going on. Every important

item mentioned—the energy manifested as light, the alternation of day and night, the bringing forth of living things from the waters and the lands, the gathering of the waters into one place—is a manifestation of energy that we can see at work; aye, perhaps even the marvel of human birth, in which the Gods "took his spirit (that is, the man's spirit), and put it into him," (Abr. 5:7) belongs to the category of continuing creation. I can see nothing but support for the doctrine of the eternity of God and His works in the idea that the creative processes may continue until superseded by something higher; of which "day and hour knoweth no man, no, not the angels of heaven." (Matthew 24:36.)

And so, I seem to have left only one article, involving two factors. They are:

1. A belief in a period of spiritual creation, in six stages of undefined length, including as large a fraction of eternity as God saw fit to devote to this purpose. This is the time covered by Genesis, chapter 1, and parallel passages, and seems to have preceded the creative sabbath, which in turn preceded the physical fulfilment of the divinely formulated plan.

2. A belief in a period of physical and continuing creation, of undefined length, but dating back to and beyond the time when rain first fell upon the earth. During this period, the creative activities, which were planned in sequence, have been operating concurrently and co-ordinately. We do not know how long this has gone on, or how long it will go on. The figure now in scientific fashion for earth-time—2,000 million years—is not the last word on the subject, but merely the latest estimate, based on the facts now at our disposal.

Such a choice strengthens rather than weakens belief in the eternal nature of God and His works. The scriptures have proclaimed that God is eternal; the geologists and physicists and astronomers are now finding proofs of that fact, to a degree that already goes beyond our comprehension.

Which brings us to another verse from Abraham, (4:18) which, while inconspicuous, seems to be timeless in its import:

And the Gods watched those things which they had ordered until they obeyed.

PROTESTORS OF CHRISTENDOM

(Continued from page 149)
ly by the first Diet of Spires could not be revoked by a simple majority at the second Diet and that, "apart from that, in matters relating to the honor of God and the salvation of our souls, every man must stand alone before God and give

an account for himself."¹² From this protest, the Lutherans received the name of Protestants.

It appeared that the evangelical minority must prepare to submit to force. Philip, Landgrave of Hesse,

¹²Kostlin, Martin Luther, p. 388.

had become, since the death of the Elector Frederick, the most influential of the Protestant princes. He thought a defensive alliance between the Lutherans in Germany and the Zwinglians in Switzerland indispensable for their security. The diver-

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PROTESTORS OF CHRISTENDOM

(Continued from page 179)

gent views of Luther and Zwingli concerning the sacrament were a grave obstacle to this alliance and the Landgrave proposed a personal conference as a means of arriving at unity of belief.

IN 1529, Luther and Zwingli met in the castle of the Landgrave in Marburg. Melanchthon, Justus Jonas, Cruciger, and others accompanied Luther: Oecolampadius, Bucer, Jacob Sturm, and others came with Zwingli. The conference took place in the hall of the castle. In most matters there was harmony as expressed in the first fourteen of the *Marburg Articles* which were signed by Luther and Zwingli. On the subject of the bread and wine of the sacrament in their relation to the body of Christ, the fifteenth article, they could not agree. The Augsburg Confession drawn up in the following year (1530) states the position of Luther and his followers thus:

Article X. Of the Supper of the Lord they teach that the [true] body and blood of Christ are truly present [under the form of bread and wine], and are [there] communicated to [and received by] those that eat in the Lord's supper. And they disapprove of those that teach otherwise.¹³

Commenting on Luther's belief, Murdock says:

The Romish doctrine of the real or cor-

¹³Schaff, *History of the Christian Church*, vol. 6, p. 671.

poreal presence of Christ in the eucharist, which was brought into the church principally by the efforts of Paschasius Radbert in the ninth century, but which is warmly contested by Berengarius in the eleventh century, and openly denied by Wyclif in the fifteenth, was too absurd not to engage the attention of all the Reformers. . . . Luther, however, while he denied the Romish doctrine of transubstantiation, yet maintained the real presence in the way called consubstantiation. Most of the other Reformers, especially in Southern Germany and Switzerland, disbelieved the real or corporeal presence of Christ and maintained only a spiritual presence. . . . [However] they were not fully settled in their own minds what form to give to the doctrine, or what interpretation to put upon the texts relied on in proof of the real presence. . . . [Zwingli declared] the eucharist to be not a sacrifice, but a commemoration of the sacrifice once offered on the cross, and a seal of the redemption by Christ. . . . In 1524, Zwingli wrote a letter to a friend in which he fully declares his belief that the bread and wine were merely emblems or representatives of Christ's body and blood. . . .¹⁴

Luther began the discussion of the sacrament by writing the words, "This is my body," (*Hoc est Corpus Meum*) in chalk on the table before him, "and by saying, 'I take these words literally; if anyone does not, I shall not argue but contradict;'" and Zwingli spent all his argumentative powers in disputing the doctrine of *ubiquity* (the medieval doctrine that the body of Christ was everywhere present); Zwingli maintained that the Body of Christ was at the Right Hand of God, and could not be pres-

¹⁴Murdock, in footnote to Mosheim's *Ecclesiastical History*, p. 576.

UTAH'S PIONEER WOMEN DOCTORS

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Miss Hughes Paul appeared with her gorgeous hair cut short as any boy's. "I can't wear such heavy hair. Besides, I hadn't the time to care for it."

Time! With that she was most frugal of all. "God's gift of wealth to man," Brigham Young had said. Her wages as a typesetter depended upon the amount of work that she could do, and yet she must attend the University of Deseret to carry out her plans. A certificate from that school would admit her to the great one of her dreams—the University of Michigan. Well! She would work harder and walk faster! More than six miles a day she traversed to and from her home to her double destination. She saw clearly the end to which she was born. Of necessity she brushed obstacles aside, not thoughtlessly, as one might judge; Mattie was sorry when she created

pain for others. But in her mind the persistent image of herself as a student of medicine was far more real than these transient days of preparation.

In 1870 Michigan opened its medical school to women. In 1875 Mattie gave herself three years to enroll there. Eliza R. Snow encouraged her; Brigham Young approved her course; generously, her step-father promised her a few dollars a month toward her future expenses, an enormous sacrifice on his part. But other people derided her; they were amused. Of what was she thinking—this chit of a miss? She would make a good wife; there was uncommon understanding in that pretty head of hers. But this mad plan! . . .

IN September, 1878, President John Taylor, her beloved Brigham Young's successor, set her apart before her leave-taking, a ceremony

ent, extended in space, in the elements, which were signs representing what was absent. Luther argued that the Body of Christ was in the elements, as, to use his own illustration, the sword is present in the sheath. As a soldier could present his sheathed sword and say, truly and literally, *This is my sword*, although nothing but the sheath was visible; so, although nothing could be seen or felt but bread and wine, these elements in the Holy Supper could be literally and truly called the Body and Blood of Christ.¹⁵ According to Schaff, Lutheran divines today teach "a sacramental co-existence of two substances [bread and the body of Christ] in their integrity in the same place," whereas Luther taught "an inclusion of one substance in another."¹⁶

Luther declared that the difference concerning the sacrament prevented him and Zwingli from becoming one visible brotherhood, and in answer to Zwingli's affirmation, "there are none in the whole earth I would more gladly be at one with than the men of Wittenberg," he replied, "You have another spirit than we," and refused Zwingli's hand. It was this dispute which split the Protestants into the two bodies of Lutherans and Reformed.

(To be continued)

¹⁵Lindsay, *A History of the Reformation*, p. 358.
¹⁶Schaff, *A History of the Christian Church*, vol. 6, p. 671.

as necessary to her as the little diploma which would give her entry into her new field. Within a few days she found herself making beds and washing dishes in a woman's dormitory at the university. She would not permit herself to mind doing the menial work; in her heart she knew that she was fitted for better things. Summer verified her faith. She was engaged by a wealthy Oregon woman to do secretarial work during vacations.

She did not spend her fine salary for passing needs—noticingly shabby though she was. "Of what use," she asked herself, "would a medical degree be without the means of projecting my knowledge beyond the reach of personal attendance? Public health! Mass health! That is my goal!" Over and over again she repeated the thought.

When the great day of her graduation came, she did not count it very

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sad because there was no one in the vast audience at her feet whose heart should leap with her own. What if it was her twenty-third birthday, July 1, 1880? Already her bags were packed; her ticket was bought to a little Canadian-American town on the St. Clair River. That same stream, along whose banks she had floated with Leolin, a tragically admiring lover who now had gone back to his native Oklahoma without graduation, because he could not stand the pain of her withdrawal from his life! But she was off! Off to her first independent practice—and to other schools in the fall.

In September, Mattie entered the University of Pennsylvania and the National School of Oratory; both were in Philadelphia. She did post-graduate work in medicine at Pennsylvania, where she was the only woman of her class in science. But at the school of elocution she prepared herself for the lecture platform. True, medical skill was needed to save life among her people. "But," she thought, "they themselves should be familiar with the principles of health! That is equally vital to their welfare!" She intended to teach these principles through public speaking. Hers was an illumined vision.

Further education in Boston and Canada gave to this young woman, who could have been a great tragic actress, additional training as a speaker and also as a journalist.

Four years after leaving Salt Lake City she returned with three degrees, Doctor of Medicine, Bachelor in Surgery, and Bachelor of Oratory—as well as a man's heart: John Hillary, a Mormon convert and her devoted slave, followed her. He shared the welcome of her father's home, making it his own for a time.

She found an office waiting for her in a new wing of the old house, one more evidence of the faith her loved step-father, James Paul, had in her.

Within a year the first call came to take her beyond the flare of individual success. "Yes," she said, rejoicing at the prospect of a wider life, "I am ready." She was once more set apart by the Priesthood, this time as the second resident physician of the struggling institution, the infant Deseret Hospital.

"STAND aside, if you please," she said one day to a gentleman whom she apparently regarded as

having no right to be in the operating room when she was about to take up the knife.

Great heavens! Stand aside! Who did this female physician think she was to speak to him in this manner—to him, Angus Munn Cannon, the president of the Salt Lake Stake of Zion, an authority in charge of the hospital itself? Stand aside, indeed! He did leave the room, however, before she raised her scalpel.

But how tremendous was the step from her profession which she later took for his sake. Of all her admirers, the poor Hillary included, not one had ever brushed with the wings of his heart the fluttering beat of her own until Angus Cannon crossed her path. Although twenty-three years her senior, a man with good financial prospects but with little means, and already thrice married, his attraction for her was irresistible. On October 6, 1884, she knelt at the altar in the Endowment House, Salt Lake City, to pledge her vows for time and all eternity to the man who had won her love. On that day her mother made no protest; her father gave no approval, for neither of them shared her marital news. The greatest step of her life had to be taken in such privacy that she could not confide its joy even to these until she could no longer keep her secret.

The day that she assumed this good man's name, and the day that she acknowledged that her child was also his, are veiled by the shadows which then concealed all women in her position from the eyes of antagonism. She was living at the Deseret Hospital as its resident physician when she married; she did not leave her post until she had served there three years. Then, taking with her the little Elizabeth, Dr. Martha Hughes Paul Cannon went into voluntary exile in England, where she visited the unremembered, but often longed-for place of her birth, on the rocky coast of Wales.

Her mother's brother at first welcomed her, but at last, sensing her position, his cordiality wore somewhat thin. Certainly he had no desire to harbor a creature of such questionable standing as a plural wife in the despised Mormon Church. But Mattie accomplished one of her fondest dreams—entrance to the finest hospitals of England, Switzerland, and France as a person of medicine, as a distinguished

woman of science. It was far more to her liking to visit famous clinics than to assume the entire responsibility of a home. She much preferred the freedom her position gave her. During each period of separation from her husband she gathered textbooks and visited clinics, and on her various returns to Salt Lake City she organized classes in nursing, although she did not appear on the lecture platform in behalf of public health as often as she had once dreamed that she would.

And then a glorious opportunity came to her. In 1893 she joined a group of Utahns who had chartered a car to take them to the Columbian Exposition in Chicago. In addition to the World's Fair, an international congress of women was being held there. Dr. Mattie was a delegate from Utah; at last Mormon women were not only allowed to speak at such gatherings; she had been invited to do so as their Suffrage representative. Political avenues did indeed offer a wide approach to the goal which was still dear to her heart—public health. What could the franchise for women not do along these lines?

She walked down the aisle at the meeting of the Congress, beautifully tailored in a green suit, with hat, gloves, and bag to harmonize. A love of finery had become an exacting sense of fitness. She herself thrilled to this elegance, but all thought of her appearance vanished in the earnestness of her appeal. Of what little moment were clothes in comparison to that which she had to say! "Utah women have known the power of the ballot! We shall enjoy the feel of that strong lever in our hands again. Never will our men accept statehood without the franchise for their wives and daughters, the antipathy of Congress toward us notwithstanding. . . ."

Point upon point she made. Higher and higher rose her pitch as she outlined the innumerable ways in which woman's legislation might benefit public welfare: health, sanitation; sanitation, health. . . . This time her concern was not limited to the women and children of Zion; all mankind was included in her scope.

"Let the inception of freedom through health commence with woman's voice in the local legislatures of these United States. Do what you can in the countries of Europe. Go home, my friends, and fight for the

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vote whose long silence should be broken with the sound of your own voices. . . ."

Thus with her enlivening strength she instilled into the minds of her hearers her ideal as part of their campaign in behalf of woman suffrage. But the momentum of this great force became far more significant in her own life than ever she foresaw when she invoked their awareness in their hearts.

IN THE summer of 1896, Utah had at last been admitted to the Union.

The state charter restored to women the privilege of voting, which had been withdrawn from the territory because of polygamy.

With the convening of Utah's second legislature, Dr. Martha Cannon wished to include in the very statutes of her state some of the ideas which she had so long struggled to project: sanitary laws, seats for women who clerked in stores, shorter hours, enclosed vestibules on streetcars to protect the health of motormen. She wanted to see the State Board of Health organized. Already she had written to her younger brother, who was on a mission in Scotland, to send her the Sanitary Code of Great Britain. Already she had scanned its thousand pages or so. And now she commenced to reduce the code to Utah's needs—a tremendous opportunity was at hand. Her name was on the Democratic ticket for the state senatorial election.

But was the woman blind? Could she not read her husband's name emblazoned on the Republican banner for a seat in the senate? And he was a man of dignity and standing in the community! A man of proud blood and high spirit, one in whose heart all women were revered, but one in whose sense of pride no woman should exceed! Though he met the situation outwardly with humor, within the secrecy of his soul he deplored his wife's effrontery. How it rankled! In the depths of his nature he never forgave her the victory that she won at the polls. *Dr. Cannon was the first woman in the United States to become a state senator.*

But to her, how much less was the victory a triumph, because in its winning there was corrosion for her husband. Angus never knew of the ache in her heart that was thus created. He never sensed that her seeming obliviousness to his campaign had arisen from her ardent desire to further the cause of public

health. Self-glorification had played no part in her equivocal stand, but the moment never came when he condoned her conquest.

Towards the end of her second term, however, she gave him another child, a daughter, as her offering of solace for this hurt. Long after Utah's halls of statehood ceased to ring with Mattie Cannon's eloquent pleas, this little girl played her part on the stage of her life.

In giving birth to this daughter, Dr. Cannon's position in relation to her public life became questionable. But whatever the cost of the child, who was born in polygamy, while Mattie herself was a public servant of the state, Mattie loved her beyond life itself. To her mother-heart this daughter was the note of mystery that God sings in the human breast when the ways of the universe transcend the paths laid down by man. And then—how strange was God's plan: though Dr. Cannon's statutes live, the child died. The beautiful, high-spirited, artistic Gwendolyn quit this life on the threshold of early womanhood.

And then, too, Mattie's own heart went out. She lived three years longer, at work in Los Angeles: the Graves Clinic, the General Hospital, pediatrics . . . but even such experiences were like dim figures in an unfeeling world. Only the pain of the present remained real. A broken clasp! The clasp with which Dr. Martha Hughes Paul Cannon reached from life to death and back to personal love was sundered. And oh! this terrible stillness: her beloved daughter . . . her own fugitive heart . . . the thin breath of her body itself!

Still from the days of her girlhood this woman had lived for the sake of continuity. She had walked with illuminated vision towards her goal, a shining light that emanated from an unrisen sun to guide her faltering step. . . .

From "Chicken Coops" to "Poultry Co-ops" in Utah

(Continued from page 142)

the enterprise within the terms of the new statute. The turn-over for the first year was about \$600,000, and the savings effected during the first year amounted to about \$36,000.

It had been understood by the holders of stock that any earnings or savings beyond the invested capital should be distributed to the pro-

ducers on a cooperative basis, after the payment of a fair rate of interest—6 per cent on the invested capital. And when the holders' report disclosed the savings for the year, the stockholders at once made good their promise, waiving all claim to the earnings as agreed, and distribution was made in the form of a dividend to the signers of the cooperative

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Salt Lake Milk Producers' Ass'n

FROM "CHICKEN COOPS" TO "POULTRY CO-OPS" IN UTAH

contract. This early dividend came as a surprise to those who had joined the Association, and as an evidence of the good faith and ability of those who had organized it.

From this time on, the growth and expansion of the cooperative idea and the corresponding growth of the intermountain poultry industry reads like a fairy tale. Within five years' time, the total business transacted by the Association reached ten million dollars in a single year. The operations spread rapidly. At times it was difficult for the business adjustments to keep pace with the rapid expansion. Markets were developed on both the east and west coasts and in the central zone, around Chicago. Handling and packing plants were built throughout Utah and the neighboring intermountain states. Feed and supply businesses were organized, and put into operation for the benefit of producers who were given the advantage of wholesale costs through large purchasing and manufacturing.

"Milk White" eggs became a powerful competitor in major markets, and usually command a ten or twelve per cent better price than that received for competing products. Poultry production became a year-round occupation, and boys and girls assisted their parents in handling the baby chicks, in building up quality breeds, and in putting out by-products.

Diet and sanitation in the poultry yard became important matters for study and for constant attention. Plans, specifications, and good materials were given first consideration in the building of plants, and pedigree stock was a matter of first interest not only to the men but to the women on the farm and to their children.

There are thousands of young men and women today who give credit to the lowly barn fowl for their schooling, and many mortgages have been paid off through this highly developed and productive business which helps to supply the tables of the nation.

Before leaving the parent Association, whose history and accomplishments we have briefly traced, it may be interesting to make a few comparisons which will help the reader better to appreciate the magnitude of the accomplishments it has made in so short a time. Statistically we might point out that if all the

eggs sold by this association were placed end to end they would make a continuous chain which would reach more than two and one-half times around the earth at its circumference. From Utah's poultry industry in all its phases over 50,000 people in the state are receiving a part or all of their income. Since the beginning, more than fifty million dollars' worth of eggs have been produced and sold, not including many millions more derived from the sale of dressed poultry and turkeys, from the increased consumption of intermountain grains and other poultry feeds, and from the sale of baby chicks and turkey pouls, for which a new market has been created.

THE NORTHWESTERN TURKEY GROWERS' ASSOCIATION

WITHOUT detracting from the enviable position of the original Association, whose history we have briefly outlined, the picture of poultry cooperation in Utah would not be complete without mentioning other organizations. One is the Northwestern Turkey Growers Association, whose national headquarters and general offices are in Salt Lake City.

The foundation for such an association was laid in the Pacific Northwest near the close of the World War, when cooperative marketing of poultry products in this region began. During the war, with high prices for farm products prevailing, farmers increased the production of poultry and other agricultural products to a point beyond what could be absorbed in their home markets. Faced with these surpluses, the farmers had to do something about them; so they turned to cooperative marketing.

Quite a number of cooperative marketing associations, or selling pools, were organized, but there still remained the problem of destructive competition between "co-ops," and so, to make a long story short, in the summer of 1930, under the encouragement of the Federal Farm Board, representatives of a number of these "pools" assembled in Salt Lake City for a series of meetings which culminated in the organization of what has since become America's largest turkey marketing organization. Today, after less than eight years of operation, the Northwestern Turkey Growers'

Association serves turkey growers in fourteen states, and co-ordinates the work of more than fifty local and state units into a strong and growing federation of more than twelve thousand commercial turkey producers. These growers produced

(Continued on page 184)

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A SECTION OF THE FEED WAREHOUSE, SALT LAKE PLANT, UTAH POULTRY PRODUCERS' ASSOCIATION.

(Continued from page 183)
and sold in the 1936-37 season approximately twenty million pounds of turkeys, of which more than six million pounds were raised in Utah. Most of these turkeys were graded under government regulation and sold under the "Norbest" trademark, which is now well and favorably known by merchants and housewives from the Atlantic to the Pacific coast.

Spurred on by the activities of the Northwestern Turkey Growers Association there has been a general stimulation of turkey growing in the intermountain states. According to figures released by the United States Department of Agriculture, for instance, the mountain states now produce more than eight per cent of all the turkeys raised in the United States, as compared with only one-half of one per cent in 1890! This represents a gain of more than sixteen hundred per cent! Utah's place among turkey producing states has consequently shifted from 26th place in 1920, just two years before cooperative marketing of poultry began here, to 20th place in 1930. At her present rate of growth, she should be within the first six or seven states in the Union in volume of turkeys produced by the time of the 1940 census.

As an indirect result of "cooperation," big gains have also been observed in the poultry hatching and breeding industry. For example, this industry in Utah today represents an investment of nearly one million dollars. From these Utah hatcheries, from three to four million baby chicks are hatched and sold each year. It is estimated that more than 1200 people are largely dependent upon the hatcheries for their livelihood. The products of these Utah hatcheries are exported to all of the Rocky Mountain states as well as

to California, Washington, and Oregon on the Pacific coast.

Though complete statistics for the entire Utah poultry industry have not been compiled, it has been estimated that the total volume of business done by all branches of the poultry industry in Utah, including eggs, dressed poultry, turkeys, hatching eggs, baby chicks, turkey pouls, and feeds should total nearly \$25,000,000 a year! The value of poultry plants, hatcheries, warehouses, feed mills, etc., would represent an equally imposing figure. There are egg and feed plants of the Utah Poultry Producers' Cooperative Association at Salt Lake City, Logan, Tremonton, Brigham City, Morgan, Ogden, Draper, Riverton, American Fork, Provo, Heber City, Springville, Payson, Manti, Richfield, Nephi, Murray, Delta, Fairview, Spanish Fork, Midvale, Mt. Pleasant, Loa, and Price, Utah; also at Malad and Preston in Idaho. Modern poultry dressing plants of the Association are located in Salt Lake City, Ephraim, Moroni, Tremonton, and American Fork, Utah.

THE DRAPER EGG PRODUCERS' ASSOCIATION

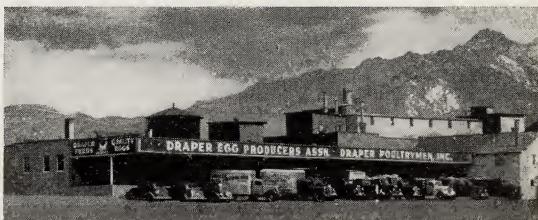
UP-TO-DATE plants are also operated at Draper and at American Fork under the management of the Draper Egg Producers' Association which produces more than two hundred carloads of eggs a year, sent to quality markets of the country.

Organized in 1932, this association serves approximately 2,000 commercial egg producers who reside principally in the Draper area and in the American Fork district. As with the original Association, quality of product and strict adherence to grading rules have given the products of these Draper poultry producers prestige and top prices wherever offered.

The benefits which have accrued to poultrymen of Utah and to her people as a whole through the influence of cooperative selling and other related cooperative activities should be mentioned, however, briefly:

From the farmers' standpoint, one of the greatest accomplishments of cooperative marketing has been to establish a policy of paying the growers on a quality basis for their product. As soon as grower-owned associations were organized, "cooperative" practices immediately set up a standard for grades, such as had never been established before. Now the farmer who produces quality is paid accordingly, which becomes an incentive for all farmers to become better farmers. As soon as this policy to pay on a quality basis became an assured practice, county agents and agricultural colleges, who were responsible for the encouragement of better farming methods, were besieged with questions as to how poultrymen could produce better quality. From the very beginning, the records of cooperative associations will disclose the fact that there was a marked improvement in the standards of the eggs and poultry products here raised. This has enabled Utah and neighboring poultrymen to ask and demand top prices in the principal markets of the country. A recent evidence of this fact is presented in a poultry map which has just been issued by one of the largest map publishers in the United States, on

THE MODERN PLANT OF THE DRAPER EGG PRODUCERS' ASSOCIATION AND THE DRAPER POULTRYMEN, INC., ON RAILROAD TRACKAGE AT DRAPER.



From "Chicken Coops" to "Poultry Co-ops" in Utah

which Utah and southern Idaho are designated for their "fine eggs for the New York market." It is significant that this region is the only egg-producing area in the United States so designated.

Along with the increase in quantity of business handled and the improvement in quality of product, facilities have been provided for the frequent moving of eggs to the terminal markets in carloads; cost of packing has been lowered; selling costs have been minimized and all that has thus been earned or saved has been put into plants and equipment, or into reserves to provide safeguards for the industry in times of stress or to be returned to the growers in the form of preferred stock bonuses. Cooperation has also given to the producer associations increased bargaining power which has enabled them to purchase supplies at lower prices, to get lower and more equitable transportation rates, and to effect numerous other savings and economies.

ANOTHER great accomplishment of cooperative marketing has been the stabilization of market prices. Through the storing of eggs and poultry when prices were not favorable to their immediate sale, and through the selling of them later when supplies were not so great, hundreds of thousands of dollars have been saved for the growers each year.

Other benefits include the adoption of trademarks to enable consumers to identify "co-op" merchandise, and the reducing of the "spread" between the farmers and the consumers by getting sufficient "volume" to establish producer-owned sales offices in the principal markets of the country. This has not only helped the farmer by giving him a greater portion of the consumer's dollar, but it has forced independent sales organizations to economize in distributing products handled for farmers not affiliated with cooperative associations. It has, moreover, helped to keep consumer prices at lowest levels consistent with a fair profit to the producer.

Finally, through the growth of cooperatives, poultry producers and other farmers have been able to build reserves for the erection of the finest and most up-to-date plants

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From "Chicken Coops" to "Poultry Co-ops" in Utah

(Concluded from page 185)

for the processing and handling of their products.

In the opinion of many unbiased authorities the poultry industry would quickly go back to where it was before "cooperatives" were started if these producer-owned associations were seriously proscribed in their activities or permitted to fail.

According to the U. S. Census Bureau, Utah was the only state in the Union that increased its volume of poultry products by more than 100 per cent in the period from 1920 to 1930 and the Utah gain for that time was 120 per cent.

Now what of the future of the poultry industry in the West with the cooperative principle so well established? "Cooperation" even in its best sense is no safeguard against all the ills that may afflict the poultryman. "Cooperation" can never

suspend the law of supply and demand; it cannot remove all causes of economic distress. But if anything is to keep prosperous our invaluable poultry industry in times of economic stress, and if it is to grow and prosper when general business factors are favorable, those who are best informed believe that continued "cooperation" alone can bring this about.

To quote in conclusion the words of Byron Alder, Professor of Poultry Husbandry at the Utah State Agricultural College, and an eminent authority on the subject:

Those of us who are watching the developments of the industry and studying its problems, are firmly convinced that our only hope of further development of this industry in this intermountain area is through the united efforts of the producers working along the same line to solve our common problems as we have done in the past. . . . As a matter of fact, I think it would be very difficult for the poultrymen in this state to make a go of the poultry business on a commercial scale without "cooperation."

THE VITAMINS

(Continued from page 139)

the enamel and dentin, with caries and pyorrhoea later developing. In children especially, extreme conditions of malnutrition may develop, making those little victims most pitiable objects.

Vitamin A is readily available in ordinary foods—green leaves of vegetables, eggs, milk, and milk products, such as butter and cream, containing good values. Vegetables that have been green and later turn yellow or red do not lose their vitamins. Yellow fruits and vegetables such as peaches, apricots, and carrots and sweet potatoes are well supplied. Cows on a grass diet produce milk with a higher vitamin A content than the ones fed on dry food. All breeds of cows produce about the same vitamin values in the milk. The factor in the food from which vitamin A is derived is called carotene and is intimately associated in plants with the chlorophyll. Excessive ingestion of carotene in its pure form causes a yellowish discoloration of the skin, resembling jaundice, which does no harm and disappears as the use of the carotene is discontinued.

The absorption of vitamin A is promoted by the presence of animal fat in the diet, so that cream, butter, and meat fats are valuable for this purpose. Mineral oils retard the ab-

sorption, however, and if used habitually as laxatives they may do much harm. This vitamin can be fed in enormous quantities with no deleterious effect, excessive doses sometimes being beneficial. In this respect it differs from some of the other vitamins.

VITAMIN A DEFICIENCY

RECOGNITION of extreme conditions of vitamin A deficiency is easy, but the early and milder conditions may readily escape notice. It is very important to be able to identify them, however, and much study is being given to methods of early diagnosis. In the retina of the eye is a pigment called visual purple which contains a large amount of vitamin A in normal conditions. When the vitamin is lacking, the retina also loses its vitamin, and a condition of "night blindness" develops which is a slow adaptation to sudden darkness. The recognition of vitamin A deficiency by testing the eyes for dark adaptation is possible, and simple methods of testing are being devised. Children can usually be successfully tested, and it is hoped that a simple, practical test may be developed that can be readily applied to all school children. Other early manifestations of deficiency are dryness and "goose-flesh-like" eruptions of the skin, and dryness of the

THE VITAMINS

eyes. Claims that lack of vitamin A will cause ulcer of the stomach, anæmia, kidney stones, and susceptibility to colds are not proved.

It is estimated that an adult requires 1400 units of vitamin A daily to maintain health. This amount can be supplied readily from the foods above listed. A liberal allowance above this amount, however, is necessary for infants, growing children, and for women during pregnancy. The amount required in these conditions may reach 6,000 to 8,000 units daily, the equivalent of one quart of milk, one egg, one serving of a leafy vegetable, a liberal allowance of butter, and one teaspoonful of cod liver oil.

VITAMIN B

THE vitamin B complex as at present understood, contains three distinct vitamins, each vital to man. It was originally believed that there was only one vitamin B and that its absence caused beriberi. Now we know that vitamin B₁, also called Thiamin, is the beriberi preventive vitamin. We occasionally see typical beriberi in this country, but usually among Orientals who are living largely on polished rice. Partial deficiency of vitamin B₁ is seen most often here in association with alcoholism, and is due to the faulty nutrition of these addicts. Dependence on alcohol instead of food commonly causes a severe neuritis which has been called an alcoholic neuritis. We now know that it is not due directly to alcohol poisoning, but to vitamin B₁ deficiency and feeding of vitamin B₁ will cure it. Other types of so-called "toxic neuritis" are due to the same cause, and usually associated with poverty and malnutrition.

A type of heart failure resulting from vitamin B₁ deficiency is coming to be recognized, and does not respond to the ordinary heart stimulants. When vitamin B₁ is restored to the diet, however, the condition quickly clears up. Degeneration of the nervous system generally follows vitamin B₁ deficiency.

Unfortunately there is no simple test for vitamin B₁ deficiency, and the only means of recognition is by a careful history and carrying out of vitamin treatment. If the response is favorable, the suspicion is, of course, confirmed.

The foods yielding vitamin B₁ in

order of value are: Yeast, wheat germ, molasses, liver, asparagus, peanuts, oatmeal, red beans, whole wheat, whole rice, peas, and lean meat. The vitamin is quite stable in these foods, and the cooking loss is small unless cooking is prolonged or soda is used in the process.

Vitamin B₂ is also known as vitamin G and as Riboflavin, the lat-

ter name being commonly used and given because of the greenish color of the vitamin. Its absence causes no specific disease in human beings, but it does in chicks and rats. In man it is found in all the cells of the body and plays an important part in oxidation within the cell. It is not found in cancer cells, leading

(Continued on page 188)

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THE VITAMINS

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to speculation as to the part its absence may play in the production of cancer. This vitamin can be split into a pigment and a protein, but neither is active alone. It is found in small amounts in many foods, but in fair quantities only in a few. The green leaves of plants, yeast, and milk are the best sources, and it varies in these. It has been prepared in a pure form as greenish crystals.

The so-called "P. P. factor" of the vitamin B complex is the pellagra preventive vitamin. It is also called nicotinic acid and has not been prepared in pure form. Nicotinic acid may be a pure vitamin, a free vitamin, or a combination containing the vitamin. Pellagra is a deficiency disease occurring among the poor of corn-eating areas, and is usually limited to those living on corn bread, syrup, and grits, which is a very common diet in the South. The disease is recognized by the three "D" symptoms: dermatitis, diarrhoea, and dementia, and because of the mental involvement, most cases were first discovered in the insane hospitals. If left to run its course, it becomes an extremely serious disease, usually ending fatally after a prolonged period of mental derangement. Early cases respond readily to a diet of milk, meat juices, broths, soup, fresh vegetables and yeast. Late cases are very resistant to treatment and require large doses of nicotinic acid in addition to diet.

Recent studies on the vitamin B complex have aroused much controversy over claims for prevention and cure of many common ailments, especially constipation. A recently published article covering a study of several thousand cases of severe constipation treated entirely by diet indicated the possibility of good results in this field. The majority of these cases were reported cured. The diet outlined was low in carbohydrates and consisted of one pint of milk, one egg, green vegetables cooked with little water and the water served with the vegetable, a cereal made from rice and wheat husks and called "scalpings of the sizings." If still hungry, patients were allowed to fill up on milk and vegetables. These cases were kept under observation for four

years and were reported to be enthusiastic over the results achieved.*

There are claims for good results in the treatment of many other diseases, notably arthritis, but these claims lack proof, and for the present there is little encouragement except in the conditions above mentioned.

VITAMIN C

VITAMIN C development is the story of scurvy and its control. We seldom see scurvy in its severe form at present, but there are relative degrees of deficiency often seen—usually among children and during pregnancy. Most animals are able to manufacture vitamin C in their own bodies, and in them there is no deficiency. The human being, however, is unable to do this and so the vitamin must be supplied in his food. To meet this demand for the infant, human milk contains five times as much as does cow's milk. Depletion of vitamin C in the mother's diet will reduce the vitamin in her milk.

The real function of vitamin C is probably in relation to the physical state of intercellular tissues, and to calcium metabolism. Both of these functions are important in relation to growth, repair of bones and teeth, and such structures as cartilage and connective tissue. It probably has an over-all growth control in both plants and animals. The symptoms of deficiency have been given as "laziness, irritability, and gloom" by Stefansson from the observation of these cases in the Arctic. There is probably an increased susceptibility to infection and diminished sugar tolerance. Vitamin C in the diabetic diet increases the action of insulin and improves the general condition of the diabetic patient. It is usually given in these cases as ascorbic acid or cevitative acid which are pure vitamin C.

Fresh fruit juices contain vitamin C in the greatest abundance: lemon, orange, grapefruit, tomato, and pineapple juices. Fresh green vegetables contain an appreciable amount but much less than fruit juices.

VITAMIN D

VITAMIN D is associated with the utilization of calcium and phosphorus in the body. Calcium is one

*The pure vitamin B complex in liquid or tablet may be substituted for the grain husks.

THE VITAMINS

of the most important of the elements concerned with body metabolism, and its absorption and function are entirely dependent on the presence of vitamin D. In vitamin D deficiency there is very soon a noticeable failure of growth and development of the bones. The epiphysis, or cartilage areas near the joints, become thickened and widened and ossification changes are interrupted or stopped. As a result weight-bearing produces deformities of the lower limbs—bow-legs and knock-knees of various degrees being the end result. In the other joints not subjected to weight-bearing, there is thickening and swelling, causing various degrees of deformity. Along the rib ends one sees in these cases the so-called "ricketsyrosary." Growth of the bones and of the entire body is interrupted in these children, and we find all sorts of grotesque figures as a result. On the resumption of vitamin D in the diets of these children, calcium and phosphorus deposits are seen very soon around the joints and growth and strength of the limbs are re-established.

Vitamin D is found in nature in growing plants—especially the marine plants. It cannot be readily utilized by man in this form, however, and we are dependent on other sources. Animals consume the plants and lay up a reserve in their bodies which can be readily utilized by human beings. Especially is this true of fish, and so we turn to fish livers as the best available source. It is also present in milk and eggs, but not in sufficient quantities to supply all the demands of activity and growth.

Through the sun's rays nature has provided a unique source of vitamin D and on exposure of the body to the sun some of the sterols of the fat beneath the skin become activated and the substance called ergosterol is formed. This is a highly active vitamin D, and supplementing the vitamin D of milk and eggs makes it possible for the child to develop normally. But the ultra-violet rays of the sun do much more than that; they activate the vitamin D producing function of the cow and the hen, and as a result milk and eggs produced in summer contain more of the vitamin than winter milk and eggs. Likewise, milk can be exposed in a thin film to artificial ultra-violet light and become activat-

ed, and the so-called irradiated milk is the result. This is possible with fresh, evaporated, or dry milk, and the products may contain three or four times the amount of vitamin D found in the untreated milks. The so-called metabolized milk is produced by feeding irradiated yeast to cows, and fortified milk is made by the addition of vitamin D to the milk direct. All of these treated milks have a much higher vitamin D content than the natural milk, and unit for unit are as effective and possibly even more effective than the fish oils. Such treatment of milk, however, must be effectively done or it has no value. Dependable products are on the market, however, having been checked and approved by official sources.

But even with all the improved or reinforced foods utilized, there is still a need in certain conditions for an increased amount of vitamin D. Infancy and active childhood demand an enormous vitamin D intake for ideal development, and it is necessary to give it in some concentrated form to get the best results. Cod liver oil has for generations supplied this need and is still the standby of most people. One to two teaspoonsfuls, 400 to 800 units, should be given daily to an infant or growing child. Likewise pregnancy and lactation create an increased demand for vitamin D both for the mother and the developing child, and the same amount should be given each day. In the premature or very weak or malnourished infants a more concentrated form of vitamin D should be given, and such preparations are available. One or two drops constitute a sufficient dose, and this can be added to the food. This is a precaution in those infants against aspiration of the heavier oil into the lungs and the production of broncho-pneumonia.

Viosterol, which is ergosterol in oil, is a favorite with many and is a concentrated and effective preparation, but it has the disadvantage of containing no vitamin A which is present in large quantities in cod liver oil. Other fish oils, such as halibut and tuna, contain high concentrations of vitamin D and are coming into general use, often being better tolerated than the cod liver oil. The greatest disadvantage of the latter is its taste, but if it is started in infancy and kept up constantly dur-

(Concluded on page 191)



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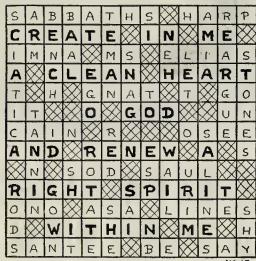
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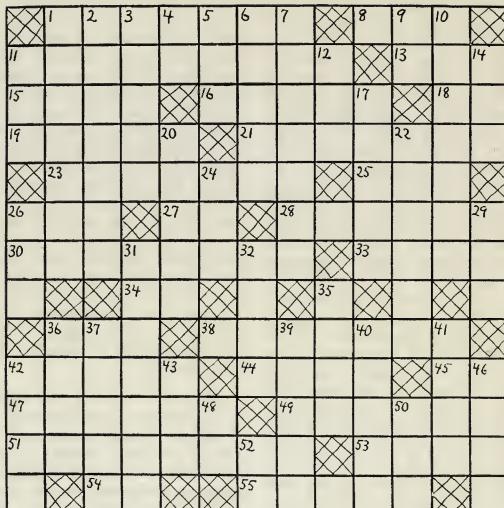
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The Deseret News Press

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Scriptural Crossword Puzzle—Fall of Cities Foretold (Jer. 26. 12)



ACROSS

1 "Tell it not in Gath, . . . it not in the streets of Askalon"
 8 ". . . Babylon shall become heaps"
 11 "broke down all the walls of . . . round about"
 13 Turkish governor
 15 Having wings
 16 Feminine name
 18 "all the men of war shall . . . cut off in that day"
 19 Conical rifle bullet
 21 Genus of West Indian plants; ask a tar (anag.)
 23 "that which is with the Almighty will I not . . ."
 25 "spare ye . . . her young men"
 26 Greek letter
 27 Note
 28 "the shipmen . . . that they drew near to some country"
 30 Installs
 33 Hindu garment; airs (anag.)

34 High tension
 36 "And thou shalt . . . Thus shall Babylon sink"
 38 "So Jeremiah wrote in a book all the evil that should come upon . . ."
 42 English spy
 44 New Testament book
 45 Satisfactory
 47 Town in Austria
 49 "let us . . . together"
 51 Shoulder ornaments
 53 "Yet I had planted thee a noble . . ."
 54 "A sound of battle . . . in the land"
 55 "our iniquities, like the wind, have . . . us away"

Our Text from Jeremiah is 1, 8, 23, 25, 36, 38, 54, and 55 combined

DOWN

1 "like a . . . of the wilderness"
 2 Containing uranium
 3 Engraver's tool; rub in (anag.)
 4 Place of the seal
 5 Masculine name
 6 Sanskrit verse form
 7 "then an . . . cried aloud" (pl.)
 9 Canadian province
 10 Disputant
 11 Crush
 12 "After this manner will I . . . the pride of Judah"
 14 Answer
 17 "and his ambassadors came to . . ."; ashen (anag.)
 20 Glory
 22 Plant with red or yellow fruit
 24 "And they shall . . . up thine harvest, and thy bread"
 26 Metal brought to Tyre from Tarshish

29 "He that abideth in this city shall . . . by the sword"
 31 The lilac form of inflorescence; shy rust (anag.)
 32 Belonging to an era
 35 Ditch
 36 Clip off suddenly
 37 Ancestor of Shaphat, the overseer of David's herds in the valley; first name of a V. P. of the U. S.
 39 Sacile cavity
 40 ". . . me not, neither forsake me"
 41 "hear the cry in the morning, and the shouting at . . . tide"
 42 Animals brought to Solomon
 43 Fish
 46 "That unto me every . . . shall bow"
 48 Compass point
 50 "I will remember their . . . no more"
 52 Size of shot

The Vitamins

(Concluded from page 189)
ing childhood, children do not as a rule object to the taste.

Adults who are deprived of adequate sunlight should be given vitamin D in addition to their food. Such persons as miners, night workers, and some factory workers need such treatment. Persons afflicted with chronic or wasting diseases, bone diseases, or fractures, or those convalescing from acute disease can usually be given cod liver oil to advantage.

VITAMIN E

VITAMIN E, a recently studied vitamin, is found in wheat germ and is prepared as an oil extract. It has been definitely shown to be necessary for normal reproduction in human beings and animals. In spite of the fact that it is easily available in food, there is a common deficiency in human beings, perhaps due to inability to absorb it. The occurrence of abortions after pregnancy begins is the commonest result of deficiency. The administration of the wheat germ oil has resulted in overcoming this condition in many cases of habitual abortion. The treatment of sterility by giving vitamin E has not been very encouraging up to date, perhaps due to the fact that there are many other causes of sterility.

The vitamins, then, have a most important place in our diet to keep up an adequate nutrition and prevent serious disease. The important foods carrying the highest available vitamin content are fresh, green vegetables, fresh fruits, and fresh animal foods such as milk, butter, and eggs; also whole grain products. In addition, because our American diet usually contains so much low vitamin carrying food, nearly every person could with benefit take some form of fish liver oil with his diet, and dried brewer's yeast, which contains all of the vitamin B complex.

SUMMARY

By way of summary, the following facts may be emphasized:

1. The vitamins are extremely important for normal growth and health.
2. Under ordinary favorable conditions a normal adult can supply his needs from an adequate diet of available foods, unless he uses refined foods to excess.
3. Unusual demands for vitamins are created in pregnancy and lactation, premature birth, infancy, and

childhood, rapid growth, prolonged or wasting illness, and employment necessitating living out of the sunlight.

4. Supplemental feedings of pure vitamins are necessary in these conditions to prevent deficiency.

5. Vitamins are not cure-alls, but there is a definite place for them in the maintenance of health.

6. It is necessary to maintain a standard balanced diet of fresh nat-

ural foods, avoiding fads in diet and too much dependence on refined manufactured foods.

AUTHOR'S NOTE: Those interested in further detailed study of vitamins and nutrition will find the following publications of value:

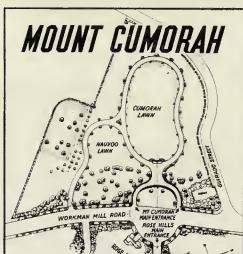
"Vitamin Content of Foods"—Miscellaneous Publications No. 275, U. S. Dept. of Agriculture. For sale by Superintendent of Documents, Washington, D. C. Price, fifteen cents.

"The Word of Wisdom"—Dr. John A. Widtsoe and Leah D. Widtsoe.



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Your Page and Ours

LET'S SAY IT CORRECTLY

CHILDLIKE and *childish* are frequently used as if they were synonyms. *Childlike* implies all the qualities of childhood which are worthy of respect; *childish*, on the other hand, means having the less desirable qualities of childhood.

As to the *Era* here, I believe that one district in our mission has established a wonderful record and as one of the missions is talking about a mere 320 per cent for one of their branches, you can recall that three of our branches are 350 per cent or over, one Durham Branch, reaching 380 per cent, and it seems worthy of notice that the district percentage of 256.25 per cent sets a very high for districts.

J. Robert Buswell,
East Central States Mission.

—♦—
Columbus, Georgia.

ISURELY appreciate the *Era* in my home. The fine inspiring stories and the grand program of our Church, and the helps to all the organizations—it is just marvelous to me in our town way down in Columbus, Georgia.

We love the *Era*.

Your brother,
Carl C. Barrington.

—♦—
The Improvement Era,
Salt Lake City, Utah.
December 18, 1938.

Dear Brethren:

ENCLOSED find my check in the sum of \$2.00 as a renewal subscription for my cousin, James Irving, Preston, Lancashire, England. I first sent him the *Era* complimentary for one year and nine months, at the end of which time he subscribed voluntarily and this is his second subscription. He is not a member of the Church. A letter received from him last week reads as follows with reference to the *Era*:

"I am still enjoying your magazine (the *Era*) and I think it is the best of its kind that I have met with. During the past year there have been many special articles that I am sure anyone would appreciate. Your young men and women have had very good advice put before them and if they would take heed and put into practice the advice given they will be all the better for so doing. I am referring specially to the articles, 'To young men and women about to be married,' 'Getting into debt,' etc."

In former letters James has written highly of the *Era* and I thought you might like to know what an outsider in England thinks of our *Era*. I have subscribed to the *Era* from Number 1 and am proud of our magazine.

Wishing the *Era* continued success, I am

Sincerely your brother,
(Signed) James Duckworth.

—♦—

Gentlemen:

IWANT to take this opportunity to express to the staff of this great publication that I have enjoyed this magazine beyond comparison with any other that I have ever taken. I sincerely hope that the day will come when we can have "EVERY LATTER-DAY SAINT HOME" an *Improvement Era* HOME.

May the Lord bless your work and cause it to grow and expand.
(Signed)

Gladys Kelley,
415 Boulevard, N. E., Atlanta, Georgia.

—♦—

Dear Brethren:

THE reading material in the *Era* is getting better and more inspiring all the time. The one article in the November number, The Melchizedek Priesthood, alone was worth the price of the *Era* for the whole year.

I remain one of the ardent readers and subscribers to the *Era*.

Your brother in the Gospel,

Ernest Ellis,
Pocatello, Idaho.

SOME SOAK THEM OVER NIGHT

The teacher had forbidden the eating of candy and chewing of gum during school time. One day she became suspicious of a lump in Jimmie's cheek. "Jimmie, are you eating candy or chewing gum?" she asked.

"No," replied Jimmie, "I'm just soaking a prune to eat at recess."

ADJUSTMENT NEEDED

Small Girl: "Mummy! Is it one o'clock? I'm so hungry."

Mother: "Not yet, dear."

Small Girl: "Hm, my tummy must be fast."

ALL EXPLORERS ALIKE

Grocer Jim: "My wife explored my pockets last night."

Friend Tom: "What did she get?"

Grocer Jim: "About the same as any other explorer—enough material for a lecture."

HIGH WATER

"When water becomes ice," asked the teacher, "what takes place?"

"The greatest change, ma'am," said the little boy, "is the change in price."



FALSE ACCUSATION

Small boy to mother: "So you heard I played baseball instead of going to Sunday School? It isn't so, an I've got a string of fish to prove it!"

Submitted by June Hamilton,
Sugar City, Idaho.

SAFETY FIRST

"John, you must discharge the cook. She was impudent to me and threatened to throw me out of the kitchen."

"The ideal! I shall certainly discharge her. No one can talk to my wife like that and not answer to me for it."

"I'm glad to hear you say that, John. Maggie is in the kitchen now."

"All right. I'm going to the office. When you hear the telephone ring, tell Maggie I want to speak to her."

TIME MARCHES ON!

A farmer bought a large clock, one of the kind that strikes the hours and half-hours. One night he was waked by the striking of the clock. Something had gone wrong with the mechanism, and the chimes, instead of stopping with the usual 12, kept right on sounding. The bewildered farmer counted them up to 102, then awakened his wife:

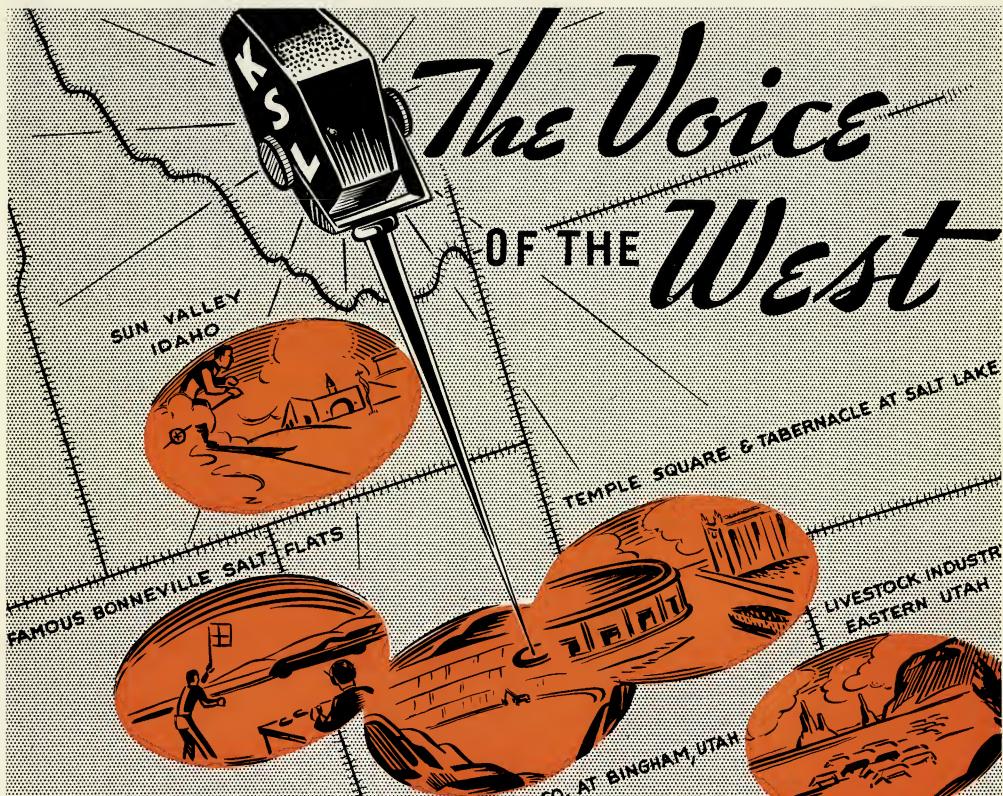
"Mary," he cried, "for goodness' sake, get up! It's later than I've ever known it before."

IN THE ARMS OF THE LAW

She: "I heard that the chief of police is going to try to stop necking."

He: "I should think he would—a man of his age."

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